

LAW-POWER;

OR

The Law of Relation,
Written in the heart of Ministers
and People by the finger of God, is mighty,
through Him, to prevaile with both, to
live as a people *separated* to their God,
and from the world, specially at
the LORDS TABLE.

*So shall we be seperate, I and Thy people, from all the people
that are upon the face of the earth, Exod. 33. 16.*

*Goe from the prescnce of a foolish man, when thou perceivest
not in him the lips of knowledge, Pro. 14. 7.*

*I will be their God, and they shall be my people, wherefore
come out from among them, and be ye seperate, 2 Cor. 6.
16, 17.*

*Come out of her My people, That ye be not partakers of her
sins, and that ye receive not of her plagues, Rev. 18. 4.*

L O N D O N;

Printed by M. S. for Henry Cripps in Popes-head-Alley.

1 6 5 6.

A W-P-O-W-F-E

The Law of
the Nation in the House of
the Nation
The Law of
the Nation in the House of
the Nation
The Law of
the Nation in the House of
the Nation

The Law of
the Nation in the House of
the Nation
The Law of
the Nation in the House of
the Nation
The Law of
the Nation in the House of
the Nation

The Law of
the Nation in the House of
the Nation
The Law of
the Nation in the House of
the Nation
The Law of
the Nation in the House of
the Nation

THE CONTENTS OF The seventh and last Treatise.

Six things are premised, which may help us to make judgement, whether the Ministers of this perswasion, "*That all are to have Admittance to all Church-Communion upon account onely of their Infant Baptisme*", have the law of this Relation of a Minister written in the heart by the Spirit of God. Then is shewne, what this law of Relation is; And that where it is, and beareth rule in the heart of Minister and people, it will appeare so to doe, by what he teacheth his people, by his walke with them, and theirs with him, That all be well suiting to the Rule, decent, and according to Gospel-order. In the next place is shewen, That the way of Gods people walking together according to Gospel-order, is every where spoken against; And that *Seperation* from the world is the great offence in that holy way, yet such a thing there is, and must be, a *seperation* sutable to the mind of God; for he that will not *seperate* from the world, and false worship, is a *seperate* from God. There is a Communion of Saints on earth, they doe often meet and commune together. Some exceptions answered, Ministers that stand cross to this way are advised; They that pretend to this way are Cautioned. The judgement of the learned and Godly is taken in here, and so concluded.

C H A P. I.

DEARE SIRS,



WE crave leave to treat with you about those words were set downe in the close of the former Treatise, "*The power and viriue of the law of Relation written in the heart*". If ye never met with those words before blasse God you have met with them, and make much of them now. These are "*Maske*", none like them so far as we know, to instruct your selves, and us to a right understand-

ing of the way, to point the eye to it, to guide the foot in it, that our walke therein may be according to sound judgement and discretion.

§ 1.

We have heard you speake highly enough, and pray as earnestly for Learned, and *ordained* Ministers. Well. If you will say more, we thinke all the Godly in the land can joine with you in your desires: but stopping there, we beleeve they will stop too, and cannot pray *the same thing*. Though yet we beleeve, That all other faithfull servants of Christ, have the "*mind of Christ*", they love *order*, they hate *confusion*. Notwithstanding we take the boldnes to tell you our perswasion "That a Godly man will assoone passe under *Tyburne*, as he will under the hands of those Ministers for *ordination*, whose way and judgement, as to Church-Administrations, is full-up with them so often mentioned. And this be spoken without the least refection of Dishonour upon the Churches, governed by *Presbyters*, who sepearate from the world at the Lords Table, as we suppose.

Srs, We beseech you for the Lord Jesus Christ His sake, and love of the Spirit; for His Churches sake; for His Truths-sake; for decencie, and order sake; for the Office, or Stewardship-sake, whereof you must give an account shortly, Consider, putting it upon your thoughts: ye say ye are the Ministers of Christ; ye stand in His stead; ye are Stewards in His House, ye are Stars in His hand; What are ye not, which we, with your selves, account honourable, makes for your stabilitie, and strength, securitie, and safetie. Put this to your soules now; and if it be possible deale clearely and truly at this point in the resolution of this Question; "*Hath God caused you to passe under this Relation of Ministers?*" Then He hath written the *law of that Relation upon your hearts*; What man hath done, should be little with you, and without something more, is nothing to us; Hath God caused you to passe under that Relation? that is the Question: If you say yes, hold it forth, that all may see you speake as well as *heare* you, and give Righteous judgement, "*That the Lord hath written the law of that Relation upon your hearts*". Now the Lord God helpe you all, and every one to looke after this *writing of God upon your hearts*; for we are more than jealous, as you give us sad cause; That, it is not yet done, we meane the law of this Relation is

not written upon your hearts. You may thinke it is, and you may say it is. It is nothing to us, nor we beleieve to any Godly man in all the whole Nation, what you say as to this matter, or what you thinke, while we see what you doe: "*Saul* speakes as confidently, as you may doe, and surely he spake as he thought. "*I have performed the Commandment of the Lord*, which was, that *Amalecke* should be utterly destroyed, nor person nor thing spared; "That you have not said *Samuell*; "*What meaneth then this bleating of the Sheep in my eares, and the lowing of the Oxen, which I heare*? There are none so confident in beleieving (we meane a counterfeit beleefe) than are they, that are most outrageous in sinning; "*The foole rageth, and is confident*. So may ye say ye have kept the charge of the Lord; You have performed His Commandment, ordering matters in His house, as becometh Stewards there.

1 Sam. 15.

First, This ye have not done sure, for what meaneth those abominations committed there, not onely by your connivence winking at it, but by your allowance also, and more, your doing and justifying of what you doe, where it is done; what meaneth all this?

§ 2.

Secondly, What meaneth then those Beasts in the shape of men, and they are the worst Beasts, presenting their Infants to Baptisme, and themselves to the Lords Table? not requiring of them so much as a *bare profession of faith and repentance*: all that, they can make; yet more than is required: What meaneth all this, *if the law of your Relation be written on your hearts*?

Thirdly, What meaneth this (which being granted will proove an In-let to, who knowes how great a flood of ungodliness) That things must be ordered in Gods house, not according to the *Principles grounded in Gods Word, but according to the Principles of Infants Baptisme*? What meaneth all this? *If the law of your Relation be written in your hearts*?

Fourthly, What meaneth then, That unreasonable, and wicked men passe for *Beleivers*, having no faith; and for *Disciples*, who hate Discipline; and for *Saints*, who persecute holinesse? *If the law of your Relation be written in your hearts*, can this be?

Fifthly, What meaneth then, That this monstrous body, we meane your Church, hath so much glorie, and favour in your eyes;

eyes ; and the Church of Christ the true members thereof, as in charitie you should judge, so little ; That alone honourable with you, this alone despicable, so far as appeareth to mans eye ; you are every day washing the face of the one to make it looke goodly, and faire before men, and so to *in-state* it in, and *possesse* it of glorious matters, while you bewray the face of the other (which must needs be, while you wash the one) not with *dust*, as you may reade hereafter, but with *mire*, and *dirt* ? Surely ye could not doe so, if the *law of this Relation were written on your hearts* ; for thus ye and we read ; “ *In whose eyes a vile person is contemned ; but he honoureth them that feare the Lord* : Well, The Lord knowes who are His, and He hath made some of them to know it, that they are His, for Him they serve. And now they know, That He loves them, and *to the end*, that hath no end He loveth them. And now for mans love, if they have it they thanke him for it ; if they have it not it matters little, and troubles them lesse upon their owne score. But this they know, That upon whose heart soever this *law of Relation* is written, this *law of love* is written also ; “ *For every one that loveth Him That begar, loveth Him also that is begotten of Him*, 1 Joh. 5. 1. *Idem est motus animæ ad sinaginem & rem*, saith Aristotle some where ; “ The love that beares up the soule to God, beareth it also to the Image of God ; *Qui amat supra amat infra*, he that truely loves God “ above, heartily loves his Brothes beneath. But see what it is to swallow downe the Principles of Infant Baptisme, and to regulate all matters in the house of God according thereunto ? as some doe ; for it is to the men of that way and judgement we speake.

Sixthly, If you have the law of your Relation written upon your hearts ; what meaneth then, that you doe with your poore people, *fortis*, and *brutis* ones, so contrary to this law ? In suffering them to take Sanctuary at the Ordinance of Baptisme ? thereby to shelter them from *the wrath that is to come* ? and while they live in their sinnes, give them right, and title to all Church-Administrations ? Surely, surely, they, that feele the law of this Relation upon their hearts cannot doe so, no not for a world can they doe it ; it were to make a poore ignorant people to “ *believe a lie*, which we are assured is far from your purpose to doe :

But

But you know there is "*finis operis*, and *operantis*; utter destruction of soules will be the *end* of this *worke*, though it is not *your end* that are the *workmen*; no, the thought of it, that you should destroy soules is an abomination to you. Let your worke, as to this matter, be an abomination to you also. You cannot in evil things, and doings seperate the end from the meanes, (if the man will goe on sinning, his end will be perishing for ever :) as ye ought not in good things to seperate the meanes from the end. (if the end I drive to, be eternall life, the meanes must be taken that conduce thereunto.) Therefore by the *mercies of God*, we beseech you, and because of the *terroure of the Lord*, His heavy wrath, and displeasure, dolefull, and dreadfull punishments, that must be the portion of all *Stewards*, that feele not the law of their Relation written upon their hearts by the finger of God there, and regard not to feele it, we would perswade with you to Consider these matters, what your doings have been, and are, how agreeable to the mind of your God, rule of His word, law of your Relation; advise with one another about it, and then speake your minds.

Having præmised these six things for tryall, whether, the *law of your Relation be written upon your heart*, we proceed herein according to the proposed Method, and first to shew

C H A P. II.



Hat an influence this law of Relation written in the heart by the *finger of God*, hath upon the "*doctrine*, and *practise* of a Minister; We will speake of him single; for as it is with one, it is with all, who find that "*law* as aforesaid, and of his *Doctrine* first,

First, He is his Lords "*Paranymp*, or *spokesman*, he speakes a good word for Christ where ever he comes, if it be seasonable, thereby to make-up the match, and *betroth* the soule unto Him; He laboureth to come within the bosome of a sinner, and grapple so powerfully with his spirit, that He may take no nay at his hand: and for the attaining this end, and to make him see what need

need he hath of Christ; He will lay open the lothsome nature of sin, and let in the terrour of the Lord upon the Conscience; that the carelesse, and rebellious sinner may come to a parley of peace, and be content to take Christ upon His owne termes, and take up the profession of the Truth, and not stand at the "*Cost*": Though so doing he must part with all he hath of His owne, his dearest lust and all: And here He discovers to the sinner, as he can, the cunning *fetches* of his cursed heart, and hunts him out of his "*Muses*", that he may not cozen himselfe, and sit downe with some reserved Delusion, and goe no farther. And this is the Lords way sure in *whose* *stead* he stands, and therefore craves of Him dayly *His eye-salve*, that he may stand in *His counsell*, and walke in His way, and doe that which he hath seene *with his heavenly Father*, as He hath done, and by His *Word* and *Spirit* still doth; so doth he in His strength, and by the directions of His Word; Wee will insilt upon this a little.

When ever the Lord brings any soule over to Himselfe, He first "*hideth pride from his eyes*". Man, every man borne into the world, and growing up there, is a *stout rebell*, a *stiffe-necked creature*, as his father is; and as yeares adde Cubits to his stature, so is there an addition made to his pride, and rebellion: as he growes-up, he growes more like his father every day; now so soone as the Lord God is pleased to deale with this man by His Word, and Spirit, He knocks downe this *Monster pride*, for this beares-up mightily against the Word, and Spirit, and, like the possessed man, breaks the *cords*, and *bands*, the good Spirit would binde him with; as easily till the Spirit hath set them on, as we can doe, *burnt flux*, or make a thred snap before the Candle. Therefore this *pride* is discerned, and slaine first, which is enmitie in the will, affections, and mind; There it is still when discovered, and slaine there; but it doth a man no hurt, being discovered, and slaine, as pride doth not: for though it be, as they say, as the heart is, *the first that lives, and the last that dyes*, yet the man is humbled for his pride, and walks *sofly* all his dayes, and doth put forth an holy enmity now against all that in his soule, which exalts it selfe against his God, his Lord, his Christ, and Word of His grace.

Secondly,

*This is Gods resolution to humble the soule so low till it can in truth and seriousness bid Christ welcome upon any conditions. His mercy and the blood of His Son is so precious and unvaluable, that He will not cast it away where no notice shall be taken of it; but He will make the heart subscribe experimentally to that Truth of His.
1 Tim. i. 15.
D. Re. Tr:
p. 389.

Secondly, This is it he would bring home to his owne, and others hearts. The Lord God by His Word, and Spirit, *hides pride from our eyes first*, by giving us a sight into our selves, what an *hell* there is within us, and makes it *looke like hell*, whereas before it might looke like *heaven*; what a *dinghill* there is within us, and makes us smell the stench of it as of a *Dunghill*, whereas before it did savour with us, as a garden of spices, or a bed of *Roses*; And then according to the exceeding riches of His grace, and abundant mercie through Christ, gives us a sight of Himselfe, a saving experimentall knowledge of Himselfe in Christ; we heard of Him before with the hearing of the *care*, (and how did we flight Him, till *pride* was hid from us, our proud heart was subdued) but now *our eye hath seene Him*. And what then? Now He is exalted in our soules, for we are made low; Now He, and He alone riseth in our thoughts higher, and higher still, and so we fable; now *sin appeares to be sin* (the worst can be said of it) and grace appeares to be grace (the best can be said of that too) *it is grace*; now Christ is exceeding welcome; for sin is above measure sinfull. He is pretious, sin is vile.

Job 42. 6.

The *hony-combe* trampled upon before, while we were full of our selves, that is, *prond*, relisneth now like an *honey-combe*, as it useth to doe with an *hungry soule*, and truely now we would *abhorre our selves, and repent in dust and ashes*.

Prov. 27. 7.

First, To apply this to our purpose, ye must take Gods way, if you meane to doe Gods worke; and this way you cannot choose, but take when ever ye goe to worke, as *workmen, that need not be ashamed, feeling the law of their Relation written upon their hearts*.

Secondly, Preach Christ unto the People, lift Him up as an *Ensign* before them; So the Apostles did, so the Ministers of Christ doe, that *feele the law of their Relation*; they tell their hearers what lost ones they are *without Him*, what glorious creatures they are being *found, and accepted in Him*; *His fullnes will convince us, as one saith, abundantly of our emptinesse*, *His purity will shew us our spots*; *His Allsufficiencie, our nothingnesse* labour by all meanes, attend, and insist upon the meanes, which you cannot, but doe, if you feele the law of your Relation, how to woe for Christ, as His *Paranymphs*, speaking a good word for Him.

Job 9. 148.

Thirdly, Be sure you lay your ground-worke well, we are more than jealous of you about that matter, as we told you before. Tell your people home, as you can *to their hearts*, what a Cup of wrath they are borne to, and that they must drinke it up to the bottome, the very dregs of it, if they goe out of the world, as they came in, without any reall change wrought upon them by the *Word and Spirit*; for they were borne Children of wrath, so soone as they were Children of men; and they have been ever since they were borne, filling-up *their measures*; and after *their hardnesse, and impenitent heart, treasuring-up to themselves wrath against the day of wrath, and the revelation of the righteous judgement of God.*

Fourthly, And tell them herewithall, which you must needs doe, if ye know *the law of your Relation*, and feele it written upon *your hearts*; That their Church-priviledges they hold themselves borne unto, being Baptized there, trusted to, and gloried in, as "the manner is, stand them in no more stead, than the *Arke* at " *Shiloh* did the Jewes, or *sacrifices* multiplyed, or the *Temple* of " *the Lord*; The *Rocke*, and *Manna*; *Circumcision*, or the *Lords* " *Supper* administred at *Corinth*; Beate them off from putting any Confidence in the flesh; if you doe not, you doe nothing to purpose; nay you must tell them more; If no inward glory be gained by our glorious priviledges, (which indeed the Nation partakes off above many, if not above all in the world) these will serve but to expose us to more wrath, and fiery indignation from the Lord, rendring our condition worse, than was theirs of " *Corazin*, and " *Bethsaida*; and our judgement from the Lord more intolerable, even in this world, as *Jerusalems* was, and at the end thereof, than *Sodom's*, and *Gomorrhah's* was. And these things you will speake before the people sadly, and mournfully, as the *Apostle* saith; " *weeping*; for you know who said it, though you know he was an Heathen; " *If you will have us weepe, you must weepe first*. When you find the *law of your Relation* pressing upon your spirits, Ye will not mention before your people the *principles of Infant Baptisme*, as ye have glossed them with a *Comment* worse than the text; nor will you make mention of god-fathers, or god-mothers eithen; Something we have read how they came in at first; But when the *law of your Relation* constraineth you,

Math. 10. 15.

Lam. 4. 6. 10.

Ezek. 5. 10.

ye will see no need of them now, the *Church of the living God* shall be no more abused with them, nor that ordinance prophaned. But these things ye *know* better, than we can tell you, *Blessed are ye, if ye doe thereafter*; And what are you if ye doe contrary to what you know? we say not, but leave it upon your thoughts.

Fifthly, Preach *sound doctrine* to them, holding fast *the forme of sound words*; and whatsoever is contrary to it, Command them to *bid defiance* to it, yea to *curse* it as *Paul* did, being that, which their soule must abhorre, when they feeble the *law of their Relation*; Thus ye doe, ye will say. but we doubt it, because your people are so well pleased with your doctrine; Now certaine it is, as once the Apostles found it to be, and told us it would ever be, especially in these *latter times*, they will not *endure sound doctrine*, ^{2 Tim. 4. 3.} which will make them *sound in the faith*. Sound doctrine is to a swifish spirit, (such is every spirit by nature, till the good Spirit hath wrought thereon,) like a corroding plaister to proud flesh, or a lance to a sore full of corruption, which will cut to the core, and cut it out. We intend chiefly this.

Sixthly, While you are delivering forth unto them "*sound doctrine*", take this in with it, which shall argue its *soundnesse*, and you *sound also*; That your peoples hearts are very *unsound*, and their *eares uncircumcised*, notwithstanding with their eare they must attend, for therefore they have an eare, and the very *male of their flocke* they must lay out this way, all their strength, else "*deceivers they are, and they are*" ^{accursed.}

Math. 1.

But this is not all you tell them, you will make them know, as ye can, That there is an "*intus prohibens*", that stands within like an *armed man*, and till it be remooved, or subdued, will oppose all that is good, keepe it from entring the soule, viz: "*The enmities that are there against God, and the word of His grace*". They come to heare, and cast it out they cannot, nor is it possible with them, as their case is so to doe; yet are they commanded to doe it, nor is the command in vaine; They must endeavour to doe it, looking up to Him, and spreading it before Him, and attending the meanes whereby it is done, we meane, whereby this "*enmity* (for that one word containes all) is discovered to us, and slaine in us by *sound doctrine soundly preached*. This is the point you must in-

James 1. 21.

1 Pet. 2. 1.

list upon, as did your Lord before you ; *"The absolute necessitie of regeneration, or of being begot and borne againe ; doe not sooth up your Disciples with that vaine title, and lying vanitie, "They were borne and baptized such. It is notoriously false and knowne so to be in all the earth : We are borne more like Devills, than Saints ; at the best, we beare the Image of the earthly.*

Indeed you must tell them so, they are, while they are, as they were borne into the world, and best pleased to be what they are, so far from being *Beleeveres, Disciples, Saints*, that they are, as was said, *wolves, dogs, swine*, and much worse, because a *"beast in the shape of a man is the worst beast.*

Ye have heard, or read what that excellent man Mr Bolton said to his deare Children, when he was departing from them, *"He verily beleev'd that none of them durst thinke to meet him at that great Tribunall in an unregenerate state. And was he not well assured of what he spake from his Lords owne mouth ? "Except a man be borne againe he cannot see the kingdome of God. "And he gives the reason at the sixth verse, (we borrough that Learned mans words) for that which is borne of flesh is flesh, and is as uncapable of seeing the mysteries of the kingdome of God, as fleshy eyes are of seeing Spirits.*

Ye must preach this *sound Doctrine* to their eares *soundly*, and till it *sound* unto their hearts, and is taking there, what ever they are in your eyes, they are as vile, as the vilest in the Lords eyes, and in the eyes of His people, (for *they are not washed from their dung* *) and accordingly they must be dealt with, thrust away from partaking in sacred things, as you would heapes of dung out of the chiefeest roomes. When ye are at this point dealing *soundly* with them, ye will see cause to pray, and the godly with you, as the Primitive Saints for th' Apostles of Christ, *"Grant unto thy servants that with all boldnesse they may speake thy word, "all the words of this life, that He commands you, for if all must be heard, all must be spoken, and spoken it must be, as the Oracles of God, and not teach onely, but command with all authority, that so ye may commend your selves to every man's conscience in the sight of God, as he did who felt the "law of his "Relation written in his hearr ; Your people shall know, if ye know the law of your Relation, That ye are the Lord's Ambassadors, ye speake in the per-*

Joh 3. 3.

Dr. K. Preface, pag 4.

* Pro. 30. 12.
Iia. 4. 4.

ARs 4. 19.
5. 20.

ARs 10. 33.

son of Christ, and in the vertue of His Spirit, and must speake as if *Christ by you speake* unto them, that is, as having power and authority committed to you for the *edification of the Church*.

And be sure ye begin right, Assuring them they were not borne with a Christ in their hearts, but enemies to Him; that they stand at an infinite distance from Him, and are wilfully set on it to have no acquaintance with Him; therefore they are but false conceits, and presumptions, of their *being in Him*, before the Word, and Spirit hath been *prevailing* with them. Assure them, they, by nature, hate the Lord of life, and holiness by Him, more than they hate that, their soule most loatheth; and they "*love death, and a curse in the procureing cause of it*" (as a father loveth his dearest Child These things ye must speake to them with all boldnesse, for these things are most profitable for them to know first. This our "*hurt is not to be healed with pleasing words*; But now ye shall be dealt hatefully with, dealing faithfully with them, as was told you, "*We cannot endure wholesome words*."

But the law of your Relation will helpe you to swallow that, and more; and ye can remember what the Lord, and Master found from His hearers, and all His faithfull servants ever since; This may comfort you too; you shall have no hurt from them, though they doe their worst. And if you gaine any of them unto Christ, they will be your deare Friends to their death, because *you told them the truth*. And for them that persist in their hatred, you know it is not a *simple hatred*, with which we hate most hurtfull creatures; for it is *mixed with feare, and dread of you*, speaking to them, as men that *know the law of your Relation*; they hate you, but they feare you too, as a man (so that learned man Dr Reynolds) "*hateth a Lyon, or as a Malefactor hateth the Judges, as a theife hateth the light*:" For just reason we have been longer at this point; we leave it upon your thoughts, and so hasten to the *practise* of a Godly Minister, to see what that will be before his people, when he feelles the *law of this Relation written upon his heart by the finger of God*. But first we would for you and our Instruction, from these *premisses* draw these *conclusions*, and then, we will proceed to shew what a *Godly Mans practise* is, we meane, his, who feelles the *law of his Relation written in his heart*.

First,

§ 2. First, That the same *finger of God*, which doth write the law
 1 Tim. 3. 16. of this Relation upon Ministers hearts, sheweth them the *ordinan-*
 Exek. 43. 11. ces of their Lords house, how they ought to behave themselves
 "there, all the *formes* thereof, and all the *lawes* thereof, writeth
 "he in their sight, as in former times so now, that they may keepe
 "the whole forme thereof, and all the ordinances thereof, and
 "doe them; But this the Spirit of God never doth before He
 hath made them *ashamed* first of all they have done, contrary un-
 to the true way of Gods worship; They shall "*shame themselves*
for this, or God will cast shame upon them; He will humble them
 for all their abominations before; He will reveale to them the
right way of the service of His house. And therefore it may be,
 God will not use those Ministers, how choise soever are their
 parts, who departed from God, when there was a generall departe-
 re of the Nation; for why may it not be now, as once God
 threatned; when *Israell* d'd depart from Him to false worship,
 "That they should beare their iniquities; they might be employed
 in meane services, but they should not *Come neare Him*; The
Lord had lifted up His hand against them; And it may be feared
 the Lord may doe so against some Ministers, now adayes; How
 ever, except there be extraordinary repentance, and taking shame
 unto themselves, The Lord may remember what they have done,
 "when *Israell departed from God*; and what their complaints
 were, and what little use, and improovement they have made of
 the *blessed liberties* they have had since to order matters in their
 Lords house full-up to what He hath commanded. In the next
 place.

Secondly, They that know whose *spokesmen* they are, in whose
 stead they stand, have learnt *Christ*, and can teach Him, *using*
great boldnes, and liberty of speech; They are as the *Officers of a*
great Prince going before Him, to prepare a way for Him, and
 will make bold to strike and to scatter those unruly throngs of
 men, who presse too neare upon His sacred person; They will
 boldly smite with the *rod of His mouth*; they will cry aloud, and
 not spare; they will (as he saith) pull downe *mountainous lusts*,
subdue strong holds; They will, in the strength of God (that is
 the scope, and end of their Ministry) bring low every *mountaine*,
and hill; make the *crooked straight*, and the *rough smooth*; This in
 de-

desire and endeavour they doe. And if any shew themselves stout against against God, making their *browes brasse* ; These will set their *faces as flint* against all these ; for so God hath commanded, and so doth the law of their Relation command

Thirdly, They doe all things in right order, and according to their patterne ; they proclaime *war* first with mens lusts, coming as with a *sword* in their hand, and *fire* in their mouth against them, and so make *roome for peace* in the hearts of men, *which passeth all understanding* ; But they will make them know first they are enemies to this *peace*, while they are enemies to *holinesse*, and friends with themselves, and their sins. These that understand their *Commission*, the *power of Christ* they are invested with, together with the *law of their Relation*, will assure them, that they must *cast hell* upon their *sins*, or upon their *soules* ; If they will continue to be workers of iniquitie, they will hold-on to worke out their damnation to the utmost.

Fourthly, They that preach as men that know the law of their Relation, find not one *principle* (of *holinesse*), no not one, thorough the whole booke of God, which is *peaceable*.

Indeed all tends to *peace at last*, but intends *warre at first*. What may be found among the principles of Infant Baptisme, they know not, nor will they seeke to know ; They will goe by Scripture-rule, which assureth them, if they *please men* (mens lusts) they *cannot please God*.

Fifthly, These searching, and reprooeving Ministers, these profit the hearers, and doe their soules good ; these, and onely these ; whereas a partiall, unsearching, and un-reprooeving Minister (to use that learned mans words) is one of Gods curses. " against a piae, the forerunner of a fiell, and fearefull visitati-
 " on ; " The dayes of visitation, and recompence come saith the
 " Lord ; the Prophet is a foote, the spirituall man is mad ; " for
 " the multitude of iniquitie, and the great hatred. " If a man, Hos. 9. 7.
 " walking in the Spirit, and falshood, that is, professing the worke
 " of a spirituall man, and yet betraying His Office, or in a false,
 " and lying Spirit. " prophesying of *wine, and strong drinke*, that
 " is, cherishing, and encouraging sensuall Livers in their pernicious
 " courses ; " *He shall even be the Prophet of this people*. Thus
 in all ages, and never more apparently thus, than now in our dayes
hath

hath the Lord punished with an extreame revenge the Rebellion of a people against His Gospell.

Sixthly, They that will preach the Truth as it is in Jesus, as their love of Christ, and law of their Relation constraineth them, shall find *Luthers* words true, "That this preaching will derive" the hatred of the world against them. They shall stand as a Marke for all the world, with the god thereof, to shute against. Therefore, (for something hath been spoken this way already, and more may be spoken anon.) In the last place.

Seventhly, These are, and there is more than need they should be so. "*above the world*; They are *dwellers in heaven*; Christ in them by His Spirit; they in Him by their faith; they seele the *law* of their *Relation* working as strongly in them, as the *law of sin* in their enemies; and so they can, as was said of *Luther*, "*bear the hatred, and shooke, the rage and violence of the whole world*; they have a backe of Steele, and underneath *everlasting Armes*; they cannot be greatly mooved, never remooved from their Anchor-hold. We proceed.

§ 3.

The law of the Relation written upon a Ministers heart, is marvailously prevailing to regulate his *practise* before his people, and within Gods house.

First, His practice will be humble, and meeke; so he will walke with his God, and before His people. The Godly wise will never thinke him to be a man of God. if he be proud, and haughtie. It was a distinguishing Character, that *Beda* gives, whereby to know a man of God, and that he will preach to the people the preaching of God: "If he be a man of God follow him, saith he of *Augustine*, that counterfeit Saint, And *Englands* faigned Apostle. But how shall we know, said the people, whether he be a man of God, or no? *Beda* answered; If he "be gentle, and lowly of heart, he carryeth the yoke of the Lord, and will offer unto you to carry the same yoke; but if he be disdainfull, and proud, then it is certaine, he is not of God, nor hath heard Gods word, nor can endure His yoke, and little good service can he doe; "*A proud person being like a gouty hand, or swelled Arme, which troubleth the body, doth it no service.*

Surely

A lifted-up spirit (in any man) the greatest closer of the heart against the truth of God. Dr. Owen of *Jesl.* 72.

Surely a true servant of Christ is as like his Lord and Master as can be, *lowly, and " meeke ; for he rememters still, that for His sake, and to teach him, He stooped as low, as the fecte, and washed them ; and a little while after became a Worme and no Man, humbled Himselfe, and became obedient unto the death, even the Death of the Crosse.*

Secondly, As he fees the *law of that Relation*, of a Minister, so also, of a *father* to His people, and they to Him in the Relation of Children, even as *Paul* was, he desires, and endeavours to be "*gentle among them, as a nurse, cherishing her children ;* 1 Thes. 2. "*exhorting, comforting, charging every one, as a " father doth his children ;* And how *curiously* doth he walke before them, looking round about him, least he should loose his way, or misse his end, Eph. 5. 15. and should be blamed in that, for which he blames others ; he considers with all his heart, *turpe est Doctori,* And remembers all along his walke, that his people observe him more in the streete, within, or without the house, than they doe in the pulpitt ; their eyes are more intent upon his "*doings ;* than their eares are unto his "*sayings ;* and thereafter they fashion themselves, and their whole course commonly, by what they see him doe, not to what they heare him say, unlesse he speakes to please their Lusts ; Therefore feeling this *Law of his Relation*, with all his care, he is carefull here ; so as he can say, as his patterne before him ; "*Yee are witnesses, and God also how " holily, and justly, and unblameably We behaved our selves among you that " beleewe ;* (And they were as carefull to give no offence to them that were without) We must adde this, That there be no mistake here. These that know the law of their Relation, behaving themselves thus *gently*, are as sharpe as who are sharpest, in reprooveing of sin, for it is good to reprove, as God reprooves. Ye remember who he was, that did not "*frowne* upon sinners because they were his sonnes ; but God "*frowned* upon him, and brought sore displeasure upon his family : "*Great sinners must have great reproofes ;* as he saith ; Job 13. 39. Some must be "*saved by feare,* a sanctified meanes to pull them "*out of the fire.* Ye must cast them into the fire, that they may "*escape the fire ;* "*Pittifull cruelty is better than cruell pittie.* "*Some in dealing both with sinfull practises, and erroneous opinions of men, handle them, as men handle thornes, as if they*

C

" durst

"durst not touch them; *this satneth sin, and confirmeth error.* May we not adde; doe not some deale with Drunkards, as sweetly, as they should deale with Disciples? And with notorious sinners (unexcommunicate) as if they were Saints? It were infinitely better for them, if they had been *delivered-up to Satan*; for now they are delivered-up to their owne hearts lusts. "*Lyars, evill Beasts, Slow-bellies,* (as the most of your Nominall Believers are, if not all) must be rebuked "*cuttingly*, that they may be found in the faith. *Sores must be cut, and lanced, before they be healed.*

Thirdly, They that know the law of their Relation, and feele it upon their hearts, doe know, they stand before the people as Ambassadors sent unto them from *the Prince of the Kings of the earth*; nay they are in "*Christs stead*; therefore as they must speake unto them, whereof before; so must they deale with them, as to all Church-Administrations; neither more. nor lesse; but full-up to their *Commission*; even as Christ Himselfe. did doe, when He was upon the Earth; and hath appointed to be done, till His returne from Heaven, all that, which is comely to be done, by all those, that stand in *His stead*; and are *Stewards in His house*; whereto so much hath been said, that we shall say no more to it in this place; Nor shall we speake to this Relation, which indeed containes much: they stand in *Relation of Shepheards* to their sheepe; they walke-on before them (like the *Admirall Ship*, carrying the *Light*) and they looke well to their walke, and observe as well, who followes them; and accordingly they deale with them; and who will not follow them, but follow *after* "*Srangers*, unto Strangers let them goe; for these good Shepheards will make a "*difference*, as becometh men instructed to Discretion: and so are enabled to judge between *Castle, and Castle*, the *Rams*, and the *He-Goates*.

When we have said all, (and how little is our All in these matters?) ye may summe-up all in this one "*Relation of a Minister of Christ*; he that finds the *law of that one Relation* written in his soule by the finger of God, they humble themselves to walke with their God; and treat with their people, as a father with his children; standing before them in *Gods stead*, they deale with them, as becometh faithfull *Stewards*, and good *Shepheards*.

In a word, They make cleare prooffe, that they have learnt Christ, and can teach him; when they *shew forth His life in theirs*; when they *walk, even as He hath walked*; when, as "*He was, so they are in this world*"; when the same minde, judgement, affections are in them, which were in Christ Jesus their Lord.

From all this, we would draw these Conclusions, and then proceed.

This Minister of Christ, that feesles the law of his Relation written upon his soule, fully knowes, "*Intus & in cuse* as ye say, or endeavours his utmost so to know, *the state of his people*, as exactly well in desire, and endeavour, as a *father* doth the state of his children; a *Steward* the state of the household; the *Shepherd* the state of his flocke. It is his *to know*, and not a *to know*, his very worke, and buisines to *know* "*That*; we meane the state of his people; for,

§ 4.

Secondly, Put the case, (for teaching sake we may doe it, though it be not possible, but that a Minister knowing that Relation must know it) That *he knowes not the state of his people*; then this must follow; he must speake unto them *generalls* onely, for not knowing their states in particular, he cannot speak unto them in particular, and so deale with them answerably. Some of them *declare their sin as Sodome, they hide it not*: they trample *pearles* under their feete, turne againe and rent the Dispensers of them; accordingly these must be dealt with. Some againe, and none of the worst have need of "*Corrosives*"; other some may need *Cordials*; Some have need to be *searched*, and *humbled*; some to be *encouraged*, and *comforted*; their states in particular must be enquired into, that the Minister of Christ may doe accordingly. We remember the expression, that *James* saith, "*Confesse your fautes one to another, and pray one for another, that ye may be healed*. As if he should say, none can be able to pray for you so effectually for your comfort, as those, That know your sins well, and so can confesse them before God. *A Minister must know the state of his flocke*.

Thirdly, That there is no case, or condition, these people can be suppoed to be in, but this Minister of Christ, upon whose heart the law of his Relation is written, is able in the strength of Christ, by the supply of the Spirit, to give in that, which shall fitt the

case, be an adequate, or proportionate helpe, ayde, succour, cure thereunto ; he shall be able to give in *Reproose, correction, instruction, counsell, comfort*, as the case and condition shall require. And

Fourthly, In the last place ; This will follow : If their estates in particular must be enquired-into, then they must be dealt with in particular, alone, and apart ; And there must be time and place for it. This the people will not endure, and this course ye seeme not to approove, neither, we shall heare your reasons, wherefore, in due place. We have told you what you will teach in point of Doctrine, and what you will doe in point of practise, so soone as ye shall feele the finger of God writing the *law of your Relation* upon your hearts.

C H A P. III.

§ 1.



OW we proceed to tell our selves, and you, if ye will heare what those *people* will doe, in whose hearts the finger of God hath written the law of their Relations. They will speake, and doe the very same thing, which all Gods people, Minister and people speake, and doe, in whose hearts the Law of their Relation is written.

It may be asked here ; What are these Relations ? And what is the Law thereof ? Breifly, and to narrow these matters as much as we can.

Their Relations are these ; First, The great, and dreadfull God for His deare Son's sake (manifested in the flesh) stands related to them, as theirs, "*their God* ; they to Him, as *His people* ; more particularly, the great God saith of every one of these ; "*Thou art my Disciple, thou art " mine*, Isa. 43. 1. He againe Ecchoeth forth to his God, "*And I am thine Lord* ; (for all is reciprocal between God, and this gracious Saint). The intercourse is mutuall ; if He say, He is ours ; We say againe, we are thine Lord, and we give our selves to thee ; *The claime is mutuall* ; He claimeth us for His ; we Him, for Ours. *Thou art " mine ; I am thine*. Breifly, there is the Relation ; Now the Law is this ; As Jehovah God saith to this person (so singly we must speake) All I am, and
I am

I am all; All I have, and I have all; All I can, and I can all, I am for Thee, who dost trust Me, art my *Disciple indeed*, My *Saint in Truth*; So now faith this Beleever, this Gracious Saint, this *separated-one*, What I am, it is of Thee; What I have, it is from Thee; What I can, it is by Thee. All I am, I have, I can, it is *for Thee O my Beloved* *; It is a Curse that one should sow, and another reape; It is God that sows, shall the flesh, or the world, or the Devill reape? God forbid, He that sows, He shall reape, saith that person, that feesles the Law of His Relation. For thus this Person saith to his "Lord, and his God. Thou hast said, even because it pleased Thee, so to say, That all "*Thine is mine*"; And by Thy grace, I say, and shall never cease saying of it; "*And All Mine is Thine*. There is the Law of that Relation.

* Cant. 7. 13.

Secondly, The great God stands to them in the Relation of a *Deare Father*; they to Him as *Deare Children*; God saith to every one of them first, or last, I am thy Father, and call Me so, "*My Father*"; He, or she Ecchoes againe to Him, "*Thy sonne, Thy daughter*"; there is the Relation; The law thereof is this; This Heavenly Father in, and through Christ, makes over Himselfe unto His Child; "*His Love and all*"; This Child makes a deed of gift, as we may say, of himselfe backe againe, unto his Father, through Christ, by Whom he received all, gives Him all his *love*, and all too little (yet he has not the lesse, but much more for all his Relations here below, well corrected, and ordered, now God hath all) all his "*love*", and all his "*feare*", and all his *service* (but "*feare is all*") And now this Child shall be spared, as a father spareth his, and so he shall be served, For all things in heaven and earth shall serve him, and Minister to him, if need be; And this Child, while he is himselfe, and not over-taken nor surprized, is as tender of his Fathers Name, as he is of that he most dearly loveth, and as fearefull to offend Him, as he is to offend the tenderest part about him, the apple of his eye; There is the great Law of that Relation also.

Thirdly, The great God stands to them in Christ, as a *Bridegroom* (for as was said, His love never decayeth; as servant at last, as at first) they to Him, as His "*Spouse*"; He saith to every one of these first, or last, I am married to thee; Thou art my "*Hephzi-bah*", my "*delight is in thee*"; I am for Thee; and Thou shalt

shalt not be for another, Hof. 3. 3. There is the Relation ; The Law is this : The *Bridegroom* is intirely the *Brides* ; The *Bride* is intirely the *Bridegroomes*. His *delight is in her* (that implies all, tongue can expresse, or heart can wish open it never so wide) her "*delight is in Him*, and that implies also all that is expected from her : He sits downe with "*great delight* taking pleasure in her ; and she with the same delight, in her measure, taking *pleasure in Him*. There is the *Law of that Relation* ; we might be very large, and it is hard to speake little of so much as might be said, once more.

Fourthly, He stands to them, as a *Lord*, they to Him as servants ; He saith to every one of them, *Thou art my servant* : he, or she to Him againe ; Thou art my *Lord*, (a Name of as much use and comfort as Jesus is with a Saint) and my *God* : There is the *Relation*.

The "*Law* is this, *Thou shalt doe all that I command thee*, as to the substance, or matter, forme, or manner of the worke ; what I command thee, and as Ile have it done ; *all My will*, and, *all according to My will*. The matter of a service hath been rewarded, when the manner of doing it hath been revenged. I doe it, Lord, saith this "*servant* ; speake, Lord, thy servant heareth ; Command, Lord, thy servant doth it ; *As the eyes of a servant lookes to the hand of his Master ; as the eyes of a Maiden to the hand of her Mistressse, so my eyes waite upon Thee, my Lord, and my God*. We will onely name two Relations more.

The Great God stands related to these His people every one of them, as a *friend to a friend*, as a *Shepherd to his flock*. From this, and all that which went before, we will set downe these *Confectories*.

S E C T. II.

First, These are a peculiar, and choice people, a royall Priesthood, of whom God saith, "*You are my people* ; They againe, *Thou art our God* ; and being such they must accordingly be dealt with. "*They shall dwell alone, they shall not be numbred among the Nations*. There shall be a better account had of them, who can give a *reason of their hope*, than is of your Disciples, Beleevers, and Saints ;

Saints; of no more account with their God than *Infidels* are, *Amos* 9. 7. While they can give no other reason of their hope, but that they were borne and baptized in the Nation.

Secondly, They are Children, and every one expects a Childs portion; Childrens bread to be given unto them, and they will not receive it among the Dogs; They are "*marvailously separated*, and now they can no more mixe themselves with the wicked, "*workers of iniquity* (though they would stoop to their foote, or take them into their bosome to doe them good) than they can *mixe with their workes*; or *light mixe with darknesse*, or *Christ with Belial*. The Children of God, they will not at any time, or place, unlesse by a good warrant, much lesse at the Lords Table, mixe with the Children of the Devill, their dearest fathers enemies as well as theirs.

Psal. 4.

We must be separated from them here, or in hell live with them for ever. Learned, and Holy Sibs.

Thirdly, They are the *Spouse of Christ*, or *His Bride*; They will, through grace, carry themselves honourably, and as becometh the *Law of that Relation*. And if ever you will deale with them, which you will doe, if you know the Law of your Relation, you must take them out of the throng and tumult of the world, as was said; "*The Bride of Christ is a virgin modest and shamefast*; you must appoint a set time and place to meete with them. If ye will not doe so, not feeling the law of your Relation upon your hearts, they will meete without you, and they know who will give them a meeting (they doing all they doe decently, and in order) He, Who never failed them hitherto; You must take them out of the throng, and tumult of the world alone, and apart, as the Beloved His Spouse, *Cant. 7. 11.* and as He tooke the blind man out of the Towne, *Mark. 8. 23.* And

Fourthly, These are the servants of the most High God; And the Law of that Relation gives Law to their thoughts, all their sayings and doings. Their eyes looke up to their Lord, what He Commands that doe they, and what He forbids that they avoide as an *Adder* in their path, or a *she-Bear* in their way: What care they what the *principles of Infant Baptisme* say, if these say but accoring to that, we have heard sayd; they heare what the *Word* saith, for the word hath *bored their eare*. They follow their Lord going before them by His Spirit in the directions of His word, for they "*know His voice*; and a "*stranger will they not follow*,
"but

"but will flee from Him, for they" *know not* (allow approve not of) *the voice of a Stranger.*

Cant. 7. 15.

Fifthly, They are the *Friends of Christ*; that is the Relation they stand in to Him; now He walkes with them in His *Galleries*, and holds them there, while He openeth His whole soule unto them. "*All things*, saith Christ, *that "I have heard of my Father, I have made knowne unto you :* An Admirable Scripture.

John 15. 15.

Certainly Christ hath heard great things of His Father: He is the *wisdome of the Father*; He hath been with the *Father* from all eternity; and the *Father* loves Him; He will tell Him all the Glorious things He hath in His Heart, and Christ will hide none of these things from His *Friends*. Judge you now how strong the law of this Relation is with all His *Friends*; will they not deale friendly with Him? Thinke you: can they allow of any person, or thing, that offends His glorious eyes? will they be a Companion of His enemies? deriders of him, as the covetous are? A *mans Companion is*, (as he saith) the *Counterpaine* of himselfe. *Of all other things Company is the worst dissembled*, as that worthy man hath it from Excellent Learned *Preslon*. Truly they can say our "*fellowship is with the Father, and with His Sonne Iesus Christ our Friend.* And


Mr. Sanct:
page. 173.

Sixthly, Lastly, He is their *Shepherd*, they His *sheepe*; they heare Him, and follow Him in all things; And if they are as *sheepe* without a *Shepherd* in sight, They have an eye to see their *great Shepherd*, and *over-seer of their soules*. He hath undertaken for them, to follow them with "*His eye upon them* (where ever they are, to *deale "well with them*"), and Him they will heare, and Him they will follow. An hireling they flie from, and with Goats they cannot mixe; In a word, and a plaine word; They are an abomination to the wicked, and the company of the wicked (visibly such) in Church-Communion is an abomination unto them. They feed in cleane Pastures, upon the daintiest meate provided for them; They love to feed together, to lie downe together, to walke together, for what Communion betwixt light, and darknesse? Christ with Belial? with the wicked they cannot mixe.

* Psal. 32. 8.
Jer. 40. 4.

Prov. 29. 27.

C H A P. IV.

First,  E have heard, That the *Law of the Relation of a Minister* (for that one contains all those dignities, gl'ories, titles of honour, His Lord hath bestowed upon him, calling them *Angells*, His "*par-Nymphs*, or spokes-men to wooe and gaine the good will of soules towards Him ; "*Ambassadors*, "*Fathers*, "*Stewards*, "*Shepherds*, "*Friends*, we have heard how engaging all this is to a Minister to preach pure Doctrine, and to live an holy life, which they must doe, and cannot doe otherwise, having the *Law of their Relation* written upon their Hearts.

Secondly, We have heard also how engaging the law of the Relation the people stand-in to their God in Christ, is, to them, being felt in them, written upon their hearts by the finger of God; they cannot but walke (this *law constraining them*) in the way of holinesse, full-up to that Law, and their Rule, perfectly, and with a "*right foote*, as to their course, and way, or walke, though through humane frailty, some of their steps may be out of the way.

S E C T. I.

WEE come now to the third part of our undertaking, which was to cleare this *way of the Holy* from th' objections cast-in even by Ministers themselves, as well as by their people (in Common account Godly, as their people are) as so many *scandalls* or blocks, to keepe from entrance upon the way, or from a comfortable walking on-ward in it : And to tell our observation we have made from our eye and eare, this first we find objected.

Object. 1. " It is an uncouth way ; who or how few enquire " after it, or tread in it ? Not one Minister of ten, yet reputed " Godly, nor one Man or Woman of twenty. Nay may we not " say scarcely one Minister of an hundred, or ten of a thousand " among the common people ? To this we reply.

D

Ans.

Jo. 30. 17.

Ans. Granting what is said and cannot be denied, for where ye heare the Ministers *contradicting*, you shall heare the people *blaspheming*, and this ye and we heare every where. But this proves the Holinesse of the way, because it is *spoken against every where, contradicted and blasphemed*, Act. 13. 45. 28. 22. The way is as Christ Himselfe was, a contemned, slighted person, *who asked after him?* and as the Church is, That walkes in it (which was said) “ *This is Zion, which no man asketh after, that is, “very few.* But note it in passage, they that enquire not after this way, enquire as little after Him, who is the “ *way, the “Truth, and the “life*; Who points His people to this way. leads them in it, and carries them, as in His hand, to the end of the way, *eternall life*; But this can be no greife to us, nor offence of heart, That the way is so contemned, seeing Christ is so slighted, and His Church so vilified; It is good to fare as Christ fareth, and His Church fareth, The Spirit shall have the better cheare, if not at present, yet anon, “ *The way to Heaven is not the wide way of the world, “which windeth to the Devill, but it is a straight way, which few “walke in, for few walke godly in Christ Jesus, Holy Bradsfords words.*

Object. 2. “ *Observe it well, and you shall see the poorest, and “meanest of a parish goe this way, and but a sprinkling of them “neither here one and there one, and yet so confident they seeme “to be of their way, they would have all walke with them, calling “them to their foote.*

Ans. Indeed they would (to speake to that first) wish, as that all could *prophesie*, so all were as they are excepting their *bands, scornes, and reproaches*, though these they must meete with, if they will be godly. But they will never yeild unto any, “ *That this is any other but an holy confidence, and their zeale for God, and love to His people, That all were the Lords people.* They wish that they could speake so gloriously of the Churches of Christ (we meane as to the numbers of them) as ye speake of your Monstrous Church, “ *They are all holy, every one of them, and borne to Church-priviledges*; But yet they would account it almost *blasphemy* to say so to them; Indeed they could wish they could see many *wise men, and learned men, and rich men* walking along with them; and yet, though they see it not, yet they see no cause

of

of discouragement though. The day is come, which was prophesied off; *The glory of Jacob shall be made thin, and the fatnesse of his flesh shall be made leane* (we take it we may allude to that Scripture, Relating there to a temporall desolation, which followed) for indeed the *wayes of Sion lye desolate*, and in comparison, forsaken; "*The wayfaring men cease therein*, and those few that walke therein are counted the veriest fooles in the world, (but by the fooles of the world, the wicked, and unreasonable men there) It was said of old, and it is the stumbling block still, which flesh and blood will never passe over. "*Have any of the rulers, or of the Pharisees Beleevd on Him? But this people, which knoweth not the Law are cursed*; They were a poore people till, that saw their wants and were oppressed with them; who followed Christ; These, and no other, except for His *Leaves*.

They must be *fooles* (that is, they must know their owne wisdom to be foolishnes; their light darknesse, their sight into heavenly matters, blindnesse; their strength weaknes, yea rottennesse) they must be *fooles*, that walke in this way; "There is, as one saith, "a kind of kingdome, which (of all the corruptions that are in "the nature of man) is the greatest impediment, and bar unto saving grace, and so to the walking in His way; "*The carnall mind, or wisdom of the flesh*; It cannot endure this way being enmity it selfe against it; for such it is against God. "*Thy wisdom, and thy knowledge, is hath perverted thee*; and it is noted as a wonder, "*That a great Company of the Priests were obedient to the faith*; That the Carnall Ministry should hearken after these things it were a wonder. Learned men and wise men after the flesh, these are "*Lords* they have no need of God, they can live without Him; They bid, for the most part, defiance to Him, and His wayes; they would rather dye, than be pent-up in so straight, and narrow a path: Indeed these Learned men (men puffed up with their Learning, these knowing men (but yet *know nothing as they ought to know*, thinking they doe know, and are lifted-up with that thought) these *wise men* are as brutishly ignorant, as we a brutish, and sortish people are, at these two principall points; for how little doe they know *about* "*originall and actuall sinne*, which is their disease? and how little *about* Christ, who is their *Physician*? these are Mr Burges his words. So then they, that are wise, and learned

Isa. 17. 4.

John 7. 48. 49

Isa. 35. 8.

1 Cor. 3. 18.

Hil: Joh. 4. 19.

a Rom. 8. 7.

b Isa. 47. 10.

c Act. 6. 7.

d 1 Cor. 8. 2.

Pag. 41'

after the flesh, must "*become fooles*, that they may be wise, and taught to unlearn their Learning, as to any Confidence in that "*flesh*, before they can *learne Christ*, and know that they know Him, walking in His way. They to whom the *Mysterie* of salvation are revealed must be "*babes*. By whom is not meant those, that have no knowledge, or are *Children in understanding*, but such as are *lowly*, and *humble*, and *weake*, comparatively with others, and so carry themselves, as *weaned-ones*, yet have their understandings opened, and have a saving knowledge of Him, *who is eternall life, and their life*; And this may suffice to remooove that block of offence.

Objett. 3. "The principles of this way are not peaceable, for "we see what worke they make, and what differences are caused "between Neighbours and Friends.

Ans. We can say little to the *peaceableness* of this way; we are verily perswaded (which was more than once hinted before) flesh and blood will find no peace, nor pleasure in it. It is a way most crosse or contrary to one principle at least of Infant Baptisme; And therefore seeing that is reported to be a "*peaceable*" *principle*, this way, and every step in it, standing in the greatest opposition to it, as doe the remotest extreames, this way can have no peace in it, as the world calls peace, nor shall they have any peace from men, that preach-up this way, and walke in it. But we hope the way is not the more to be disliked for this, but the more to be liked, and the rather to be chosen; It is condemned of men, it is approved of God: and that *peaceable principle* of Infant Baptisme the more to be loathed. It is a way of holinesse, else those people, and Ministers, that have the Law of their Relation written in their inward parts, would not walke in it. And Holinesse we know with the way of it, is a meere "*contraction to flesh, and blood*, and a very torment to it, as flesh and blood is a very bloody enemy to Holines; It would persecute and drive holines out of the world, not thinking enough, if it could helpe it, to drive Holines out of the heart, whereat the flesh is lifting every day, but conscience holds it, and will not let the "*forme of it goe*, the power was never there. Well; we grant that no "*principle of this way*, so far as we know, is *peaceable*; It yeilds no peace to the flesh, but to the "*Spiris* "*peace*," *peace*. For being an holy or pure way, it must needs be

peaceable;

If you labour
to doe the
worke of the
Lord, pray
thinke it not
strange, if a-
mong men
curses be your
reward, and
detestation
your wages.
Dr. Owen.
Jer. 15. 19.
Pag. 10.
Cum ab homi-
nibus damna-
mur a Deo
absolvimur.

peaceable; first "*pure*, then "*peaceable*. O it is a peaceable way James 3. 17. to the Spirit; It yeilds more peace to the Spirit renewed, in one houre, than that "*peaceable principle of Infant Baptisme* can yeild the person all his life time. Nay, that peaceable principle is like to end in *desperate sorrow*.

There is no peace to this peace, to be subject to the "*Prince of peace*, the more subject thou art in thy walke to Him, the more "*peace* shall be upon thee; The connexion of these two is observable, *Of the encrease of His government, and of His peace, there shall be no end*; to shew, saith that Saint, on earth, now in Heaven, That as His government encreaseth in mens hearts, and is "*enlarged*, so as a man is made more subject to Him; so also *peace* "*encreaseth*. In those, that are most subject, there is most peace, "*and therefore He is called the "Prince of peace*, for where He "*rules as a Prince*, there is that peace, which He as a mighty "*Prince is able to procure to them*. But He *landeth* upon the "*soule*, as an Enemy, and with His sword makes a Conquest there, "*before He is to that soule a "Prince of peace*.

Dr. Preston.

Eph. 5. 9.

Object. 4. "This way causeth differences betwixt Neighbours, "*and Friends*, whereas, observe it well, they that walke in the "*way of a Nationall Church*, both Ministers, and people, as Mr "*His* sayes, and we find it to be just so, are very well accorded "*there is no difference between us*.

Ans. This makes for the way still to be the *way of Holines*, and that other way to be the way of *wickednesse*, because they are all (that walke in that *broad way*) so well agreed and accorded. We doe believe, That the veriest *varlet* in the National Church agrees with Mr *His*: Mr *Prynne* and *John Timson*, and are all three all one as to that Doctrine of free admission, "That all are to be "*admitted*, even the worst of all, to the Lords Table, so be they "*stand not excommunicated*; These three are in one way, and of one judgement; how or wherein can they differ? I have said *Luther*, no stronger Argument against the *Pope* and his *shavelings* than this, That they are all agreed & platted together like thornes "*against Christ*, and the offence of the Crosse ceaseth amongst them. This standing against Christ, and (though in other things they differ greatly) all true Christians, hath accorded deadly enemies, as once it did *Herod* and *Pilate*; for upon the like account

Non aliud ha-
bent robustum
Argumentum.

they

they were made friends together, who before were at enmity between themselves, Luke 23. 12. Truly we cannot readily find a more peaceable principle, raking in the dunghill of Popish superstitions, than is this, "That although the worst of all, are to have free Admission to the Lords Table. The Ministers of that perswasion hold to this; the people love to have it so; what disagreement? For observe;

Secondly, Those places, and persons, and their way where their Religion is *revived-in* by *Infant Baptisme*; Observe it in villages, Townes, Cities and see how quietly and peaceably they live no difference among them in point of Church-Adminitrations. Then againe, observe those places, where Religion hath been *Revived-in* by *preaching* the Gospel, the *power of God to salvation*, and see what deadly fewdes, and devillish differences there are there; occasioned by those hellish lusts in the hearts of men, which Gospel-light comes to discover, and with a sword in its hand to slay, and with fire in its mouth to consume.

We would remember more of *Luthers* words here also; "If we were all quiet, and lived at peace one with another, while yet we live in our sinnes, It is a sure signe the Gospel is not come unto us; or it be come it hath made no conquest over us: it hath not throwne fire amongst us, we have not felt it *cutting* like a sword, making *division* betwixt us, and our lusts; for how well accorded, and like Friends doe we live, while Friends, and well accorded with our lusts?" Truly, said *Luther*, "unles I should see what I doe see, and heare what I doe heare, words like swords drawne out against God, and all good men, troubles, and tumults, and divisions, I should not beleieve the Gospel to be in the world, for it brings a sword with it where ever it comes, and causeth *Division*; As we have read from our Lords own mouth, and so have we heard, and seene. It is notable if we can observe it. That the people of God were never vexed with more, and more strange adversities, or grievances to the flesh, than at that time, when the Lord Christ lived amongst them; when were there more lepers, palsied men and women, lunatics; and men possessed with Devils? so usually it is with our Spirits, when Christ Jesus our Lord lives within us; for He brings a sword, and maketh *Division* there; before He establisheth peace in our borders. We proceed on here. Tell

*Nisi tumultus
istos viderem
Christum in
mundo non
crederein.*

Math. 10. 34.

Luke 12. 51.

Tell us we pray you what difference have you observed, for we doubt not, but you have made your observation in the place where you were borne, betwixt Pastor and people there; or in any other place, where you have made your observation, and there is *like Priest, like people*. as the one is, such like are the other, and a just agreement betwixt them; for indeed what should make difference here in this broad way of the Nation? The whole Nation is Baptized: and every person there; and now Religion is Rivited into them by their Infant Baptisme. and thereby they are instated in, and possessed of all Church-priviledges, for that is the "*peaceable*" principle thereof. Certainly those make-bates, the Spirit of the world without. and that uncleane Spirit of man within will cause no difference there: They all goe up to their meeting place, as friends, then up to the Lords Table, as *Beleevers, Disciples, Saints*, and in the After-noone to the Ale-house. if they please their Church will passe no *censure* upon them, what difference can be here? for Aske them now, what they would have more to make *peace* amongst them, and to take away all differences? Their Minister will give it to them, having indulged them so much, if they can tell what they would have more, as to Church Administrations; We tell our persuasion, That Satan himselfe, as to their Church matters, desires no more, and he seeks their *peace* so far, that he will not disquiet them; and therefore he will not visibly appeare among them, though he is their *God, & Prince by choice*, and the *head of their company*, amongst whom there is so full a consent, and no difference at all. To shut up this, The way of the *holy*, wherein Christ walketh with them, or in them, as they in Him, is as different from the way wherein the *uncleane walke*, as their persons are, so they looke not to the differences; They are no cause, but an occasion of it. They follow *peace with all men*, and (giving a just offence to no man) "*holines, without which no man shall see God*. Wee will take in here worthy Mr *Muntons* words." All true peace, and sweet agreement, is founded in *purity*, and *holines*, which meekneth spirits; And the purest, and "sweetest agreement is in the truth. First there is" a *pure language*, and then one *shoulder*, Zeph. 3. 9. One faith is urged by the Apostle, as the ground of union, Eph. 4. He will bring it to that at length; The world looketh at purity as the "*make-bate*,

a Every man should say, The occasion, didd helpe, the principall was my heart. Heb. 12. 14.

"but

"but it is the great reconciler. The world would have stirres ended, they would have no difference in Church matters, neither would they have holines; So in those matters they must be well accorded amongst themselves. But the counsell is seasonable, "Have salt in your selves, and peace one with another, Mark 9.50. Doctrine must be kept wholesome, and Truth retain its favour, and acrimony, and then looke after Agreement.

Gal. 5. 17.

Rom. 8. 7.

Certainly where God hath put enmity between those, there will be a difference whilest the world stands; what a difference? what a war? what a contention? what a bloody field is fought within the bosome of some Godly persons at all times? If not of every Godly person sometimes? "The flesh fighting against the Spirit, the Spirit against the flesh, for these two are contrary; "The carnall mind is enmity against God, for it is not subject to the Law of God, neither indeed" can be. "You may as well perswade darkneis to shine, as the fleshly mind to obey, and be at peace with the "spirit of the mind renewed. When all differences are accorded, betwixt righteousness, and unrighteousnes; Truth and falsehood, so as these may kisse, and embrace each other; When Christ, and Belial; Earthly Adam, and spirituall Adam, when these shall meet and comply each with other; Then shall the broad way, and the narrow be accorded too, and no difference between the walkers therein. There is no more sure signe of an "holy way, than that the unholy differ from it, come not neare it, turne their backe upon it, and "passe away as they should doe from sinne, turne from it as an abomination.

That is an "holy way sure; whereto the wicked stand so crosse, and contrary. Let our soules choose, and delight in the choice of that way, which is an abhorring to the flesh.

Object. 5. "Yea, but they That pretend to this "holy way, and "to walke in it, make it but a pretence sure; They are quite out of the way; for observe how supercilious they are, and censorious, they passe by others with a kind of scorne, bidding them "as they bid, "stand by, come not neare us, for we are holier, "than you.

Ans. To this we will say, this first; That looke what a man is in being he is in working; the meaning is, If his being is in Christ, his walke is in Christ; If he be out of Christ, he is without God

in

in the world, and his walke is *after the flesh*, and according to the world most contrary to Holines.

But for this holy man, that walks in the wayes of holines; In desire and endeavour his conversation is most exact, and pure; And of any sin, though he cannot say he is free from any, yet he can say his soule abhorres the least slighting, much more the scorning of any, be he or she never so bad; Oh no, they that converse with him are his witnesses, and God also, that he is so farre from scorning, or slighting of others, that he is more enclined to *mourning*, than to *scorning*; he can mourne over the *Contrary minded*, and, if he might be suffered, he would re-*poove* them for their contrary walking, "*even weeping*, letting as many teares fall from his eyes as words from his mouth; or when his eyes are dry his heart mournes, or he wisheth it might be so; " *And groanes from the heart, are as acceptable as teares from the eyes*, as was said: *perishing for ever* is such a mournesfull, dreadfull thing to his thoughts; He considers withall, "*who made the difference* ? and what hath he, that he hath not received? then why should he glory either in himselfe, or over others? No he that walks humbly with his God, cannot walke proudly before others; he is meeke, and gentle towards all, *waiting when God will give repentance*.

There is one *consideration*, and two *Scriptures* amongst many, which the good Spirit hath brought home unto this man, and sealed upon his heart; whence it is he walks humbly, loathing himselfe, and admiring free grace.

The *Consideration* is, That all the Sonnes of Adam by nature Mr. Brinsley.
 " are, as one saith, *like so many carcases buried together in the same*
 " *Church-yard, or lying together in the same Golgotha, or Calvary,*
 " *the same Charnell house.* Now this man, suppose it so, hath Joh. 5. 25.
 heard the voice of the Son of God in the Ministry of the Gospell,
 and now he is *risen from the dead*, for *Christ hath given himselfe*; Eph. 5. 14.
 Surely he hath no cause of glorying over his brother, that may lye
 still rotting in that grave, but infinite cause hath he of *glorying in*
his God all the day long, *who hath made such a difference*, "*even be-*
cause it pleased Him; whereas, as to outward accomplishments,
 and naturall endowments, his brother might be like a flourishing
Bay-tree, and he a poore *thorn-bush*, or *bramble-bush*: His pride were Eccles. 4. 14.

Psal. 45. 16.

Read Holy
Mr Sanders,
p 103.

intollerable, that out of a "*prison cometh to reigne*, or of a despicable wretch, is new become "*Prince in all Lands*; This is the humbling consideration, *He hath regarded the low estate of His handmaidens*; "*The well minding an oppressing Egypt*, and an "*howling wilderanes, will keepe the heart very low in Canaan.*

The Scriptures are these, "*And such were some of you*, 1 Cor. 6. 11. Observe we well what some of them were: "*Speake evill of no man, be no brawlers, but gentle, shewing all meeknesse unto all men: why?*" *for we our selves also were* &c. *Tm.* 3. 2, 3. Wee thought it fit to be the longer here (though indeed we hasten to an end) because we find good Mr Baxster after his manner, dealing not so kindly, as became him with the people of God, at this point, and in these words; "*I confesse I have no great zeale to shut Christ out of all other Societies, and coope Him up to the Congregations of these few, that say to all the rest of the Churches stand by, we are more holy than you. These words are in his Preface to Mr Horchks his Treatise of forgiveness of sins, where they speak very worthily each of other; He dips his pen in the same gall writing to the Separatists, and Anabaptists in England; The Pharisees liturgie is of too frequent use in the separated Congregations [I thanke Thee (O God) that I am not, as other men are &c. nor even as this Publican]* Thus he speaks not making a difference. It might be easily shewen here, That this good man frequently wounds the most eminent Men amongst us for learning and pietie, through the sides of Separatists, Anabaptists, and Antinomians — But we proceed.

Object. 6. It is said, *This way of the Holy is a cloystered way.*

Ans. We say that reasonably this cannot be said against it. For how doth it appeare? They can say here much after the words their Lord and Master spake; "*I ever taught in the Synagogues, and in the Temple, whither the Jewes alwayes resort, and in secret have said nothing?*" We may, we hope give in curious Fullers his gloss upon this (we meane in point of expressing himselfe by his pen) "*understand Him, that He never wilfully affected Conventicles, as ashamed of his doctrine, or willingly declined the Temple, when afforded convenient entrance thereunto; otherwise He taught also on the Mount, in the Ship, in Synagogues, in private houses. The Godly Ministers may say much the*

John 18. 20.

the same ; They preach in the publique place, on the stated day ; and it grieveth them to see how thin their Congregations are, yet when they are thinnest , and they have fewest hearers, even then they know their Lord hath sewer ; Though indeed the people come more willingly to the publique place, for they Idolize places still , as they doe their duties and their sins, very superstitious that way ; they choose to pray, and to heare chiefly in the publique place, what they doe in the *closet* , God knowes ; It seemes but little, or to little purpose, by that they doe in point of prayer in the open place , and in point of practise at home , and abroad, which is with most as contrary to the Rule of Gods word, as if they never heard a Sermon, or the *word of life* preached unto them : But we were saying, they doe not cloyster up themselves, nor their Doctrines, They are not, as a ' Candle under a bushell, but on a Candle-sticke, and " *so would give light to all that are in the house*. If they speake in a private place, as ordinarily they doe, and must so doe, come in to heare, as many as will, the more the more welcome. They make a separation no where ; but at the *Fount* (as they may see cause and warrant from the best, and best learned, *Calvin, Perkins, Amesius*) and the *Lords Table*, there they depart from the world. And there they have as cleare a warrant to doe it : *viz:* to keepe *Dogs* from taking *holy things*, as they have for staving off a Dog from flying in their faces, or from leaping-up their Table.

" *You will say what ? before the Church hath passed their Censure on them, and declared them to be Dogs ?*

It was said before ; Christ will neither wait the leysure of the State nor of your Church ; He hath given power into His Ministers hand to doe if not more, yet as much as that, To keepe the wicked from communicating in holy things ; The manner of Godly Ministers in ancient times, as auncient Records tell you ; surely even in these matters it may be said as we read ; " *The Remnant of Jacob shall be in the midst of many people, as a dew from the Lord,* Mich. 5.
as the showers upon the grasse, that tarryeth not for man, nor waiteth for the sons of men ; so we have concluded, That godly Ministers have as sure a warrant to keepe out dogs and swine from communicating in holy things, as any man hath, from keeping a dog from flying in his face, or a swine from entring his closet, and if Le seesles

the power of this Relation upon his heart, he will find power enough in his hand intrusted there by his Lord and Master Himselfe so to doe; and not to waite the *State* or *Churches* leysure, what they will doe: Their Lord hath given them a *key*, and they must give it their hand; He power to them, they must put it forth for them, and if not here at the Lords Table, then no where, the *key* is of no use.

- C H A P. V.



E come to that, which the great Devider, that *Selab-Hammaleketh*, if we may expresse it so, that *rock of Divisions* betwixt person and person, people and people. Thus it is objected;

Object. 7. "The people of God, as they call themselves, make a separation from others, these shall not come to them, they will not come to these.

We will heare what two ready Scribes, well instructed both unto the *kingdome of heaven*, have said to this *Dividing* thing we call *seperation*. We will set downe what that holy and learned man saith, who speakes much in a little, contracting, as we may say, the *spirits of a point* into a few words, which are these; "Seperation generally heares ill in the world; and yet there is a *seperation* suitable to the mind of God: He that will not separate from the world and false worship, is a *seperate* from Christ. Now the separation here commanded from any person, is not in respect of naturall affections, nor spirituall care of the good of their soules, *Rom. 9. 3.* Nor yet in respect of Duties of Relation, *1 Cor. 7. 13.* Nor yet in offices of love and Civill converse, *1 Cor. 5. 10. 1 Thes. 4. 12.* Much less in not seeking their good and prosperity, *1 Tim. 2. 1.* or not communicating good things unto them, *Gal. 6. 10.* or living profitably and peaceably with them, *Rom. 12. 18.* But in (1) Manner of walking and conversation, *Rom. 12. 2. Eph. 4. 17, 18, 19.* (2) Delightfull converse and familiarity, where enmitie and opposition appeares, *Eph. 5. 3, 4, 5, 6, 7, 8, 9, 10, 11.* (3) In way of worship and ordinances of fellowship, *Rev. 18. 4.* These three,

“ three, and the like commands and discoveries of God are most
 “ express, Necessity abundantly urgeth it, spirituall profit, and
 “ edification no less requires it. Causeth seperation from esta-
 “ blished Churches, walking according to th’ order of the Gospel
 “ (though perhaps failing in the practise of some things of small
 “ concernment) is no small sin : but seperation from the sinfull
 “ practises, and disorderly walkings, and false unwarranted wayes
 “ of worship in any, is to fullfill the precept of not *partaking in*
 “ *other mens sins*. To delight in the company, fellowship, socie-
 “ tie, and converse of unfavoury disorderly persons, proclaimes
 “ a spirit not endeared to Christ. So far that Holy and learned
 “ man.

We will make bold also to subjoyne worthy Mr *Ant: Palmers* Pag. 165.
 words, which are these in the second part of his Answer to Mr *Hs*:
 objection against *seperation* from the wicked, unless in case of ex-
 communication.

“ What if a Congregation be so leavened with Customary ig-
 “ norance, and profaneness, and scoffing at Holiness (as it is too
 “ too easie to find such ; nay where may one find better in the
 “ state they are now-in) and a godly preacher comes to this peo-
 “ ple, and a few Godly own him ; Must th’s preacher and those
 “ few Godly be enforced to communicate with such ? (after due
 “ meanes used for the instruction of the rest) or may they not
 “ withdraw from the rest who are scoffers at Godliness ? sure we
 “ beleeve God and Angels and Saints will justifie such a *seperati-*
 “ *on* in this ordinance, and to draw into a closser communion to
 “ practise Discipline among themselves, specially while such a
 “ Congregation was never orderly united, and joyned together
 “ by a free submission to the Gospel, having in most places never
 “ enjoyed it in the power of it ; which Consideration indeed,
 “ wipes off many objections. So far that worthy man.

Truely, Reader, thou hast the very marrow, and substance of
 the whole matter already. Yet because we have made it our very
 work and business in this place to remove the scandalls in the way
 to this *seperation*, and the offences taken against it, and withall to
 speak to the understanding of the simple, as we our selves are slow
 and dull to conceive ; we take leave to proceed according to our
 proposed Method, and this we would say first.

First,

First; We take it from Holy Writ, That this must be, there must be a "seperation. For as holy *Bradford* said, "There are but "two Masters; Christ and Satan; Two kinds of people, righteous "and wicked; Two wayes, the way of *Holines*, and the way of "*wickednes*; Two mansion places, heaven and hell; Now it is not possible to serve both these Masters; If you joyne to one, you separate from the other: And as impossible for the one, and the same person to be holy, and unholy at the same time, as it is to be in an extreame heate, and in an extreame cold at one, and the same time; As impossible to have our foote stand in both these wayes, as it is for one foote to tread Eastward, and the other West; or to fixe one eye on heaven, and the other on earth. Impossible also that we should arrive at heaven, when we saile with winde and tide hell-ward, as that one and the same way should lead us to two different and contrary Mansion places.

Hence then it must needs follow (to goe over this againe) that here must of necessity be a "*seperation*. They that will with *full purpose of heart* serve their great Master the Lord Jesus Christ, must turne their backs upon them, that will serve the other Master; And *seperate* from them, as to any familiarity, or intimacie with them. They that are resolved at this high point, *they* "*will be holy*, they have not a *welliery*, a faint wish, or cold desire, but they will be holy, and walke holily; As the men of the world say, "*they will be rich*, come on it what "*will*, they will be rich, though they make *shipwrack* of *faith* (the *profession of faith*) and of a *good Conscience*: what care they, they *will be rich*, though they *pierce themselves thorough with many sorrowes*; The others say, as resolutely too, with the helpe of God, and blessing upon the meanes, they *will be Holy*; These now must make a separation from the other. They cannot be holy, and unholy together; It is said that seldome it is, that the inward and outward man prosper together; such an enemy walketh and prosperity is to the soules weale. But certaine it is, holines, and unholines are so far from thriving together, that these would come no nearer together, than the East comes to the West; Therefore the holy, and unholy must part, and separate, as their wayes must part; and when they come to the end of their way, then there must be an everlasting separation, and as far, as heaven is from hell those so separated mansion places. In the second place. Se-

Secondly, Gods people must seperate, for He hath as *marvailously separated them, His gracious Saints*, as He did between the *Israelites*, and *Egyptians*: Now, how unworthy had it been, and unbecoming, for the *Israelites* to have mixed themselves with the *Egyptians*? *I will dwell in them, and walke in them, and I will be their God, and they shall be My people*; *"Wherefore come out from among them, and be ye separte saith the Lord, and touch not the unclean thing, and I will receive you; and will be a Father unto you, and ye shall be my sons and daughters saith the Lord Almighty.* As if the Lord had said, not else; If ye expect I should walke with you, ye must walke as is comely for sons, and daughters, that looke to have that sweet and comfortable presence of God with them. If ye walke with the world, and as the world doe, that is familiarly, and not having buisines with them, nor with an intent to doe good unto them; If ye will walke with them, I will not walke with you saith the Lord. If ye will not separte from them, I'll separte from you, and *'woe unto you, when I depart from you.* It is, as if a man should be conversing with some nasty polluted Creature, while He is talking with the greatest Prince on earth; or as if a Bridegroom to some great Princeesse, should be courting of a trumpet before his Ladies face; whence we conclude, That there is as good a warrant for Ministers and people, that know the law of their Relations, to *seperate* from the Nationall Church, as they have to separte from the world, and from *Babylon*; God will have it so; If *Ismael* fall a mocking, out with him, saith the Lord, *Gen. 21. 9. 12.* If they will *seperate* from Me, *seperate* ye from them. Gods people will doe as their Lord bids them.

Thirdly, We say that Godly Ministers, and their people cannot be said so much to make a *separation* from the wicked, as these from them; The wicked will have no communion with godly Ministers or people, unlesse at the Lords Table, or at a feast of wine, and strong drinke, we meane, where the flesh is feasted, no where else, they abhorre all other communions. You must communicate with them in sin, else they will have no Communion with you; The world loves to Converse with whom they love, *their owne*; And should not they, that are chosen out of the world love to doe so too? The Godly need not separte from the wicked,

ed, these will separate from them ; These can endure holy Company no more, than they can endure *Holinesse*, which they have persecuted out of their house, and would persecute it out of the world ; And should these be admitted to partake of holy things, who persecute holines, and will Communicate with you no where else, but at the Lords Table ? and if not there, no where, And why so willingly, and chearefully there ? to speake that by the way.

Holy *Bradford* gives you, we thinke, the Reason of that, wherefore your people are so ready to Communicate with you at the Lords Table ? onely what he spake of the "*Masse*, we may speak of the Lords Supper (as to that we are speaking off, and contending againg) "*The Masse will not bite the people, nor make them to blush.*" Nor will this Sacrament of the body and blood " of Christ, but the word preached will doe it, if it be heard, and " obeyed, it will bite, and make us blush, it will cut like a *sword*, " and burne like *fire*, it will *torment* the flesh, therefore the wicked " will not come at it, if it be not a *toothlesse preaching* ; but if it bite they will bite the preacher, at least snarle upon him, shewing their teeth, or turning their backs upon the word ; but setting their faces to the Lords Table, thither they will hasten, there being nothing (now that the word preached hath not done its worke) that can trouble them, or make them ashamed ; "*They may come Devils to it, and goe home Devils, for no man " finds fault,* said that Blessed man ; The wicked converse with none but those, that are like themselves ; ye shall find them still *platted together like thornes* ; surely it gives a great lesson to the godly, tells what they should doe — but we proceed, And

Fourthly, Take leave to tell you our perswasion, that if the Ministers shall make no *difference* here between the *pretious*, and the *vile*, but deale forth to the one, as to the other at the Lords Table, the godly in *Christ Jesus*, all the truly godly all over the Nation will be *gleaned* forth from them, shortly, they shall not have one among them to Communicate with them. For if, as is recorded of *John*, " he would not come unto the "*Bath* where "*Cerintus* was, that Blasphemer ; Can we thinke that the godly " in Christ Jesus truly and indeed such will Communicate among " you, who admit as vile, loathsome, and abominable persons as *Cerintus* was, for you admitt all, if not *excommunicated*. We will shutt

shutt up this with a Complaint we have read, or heard off: "where
 "is now the zeale of former times? the Communion of Saints?
 "the heating and whetting of one another by mutuall exhorta-
 "tions? where is the boldnes for the Lord? we have the light of
 "those times much encreased, but the heate much abated; their
 "light was burning, ours but shineing at the most, and for the
 "most part; *Ignis, qui in illis calidus in nobis lucidus tantum.*

Fifthly, In the fifth place, and to speak that more fully out,
 which was hinted before in the second Paragraph. They that *work*
righteousnesse can no more (upon choice) mixe with *the workers*
of iniquitie, than they can mix with their works. For their Lord,
 having *set apart* (marvellously seperated, or made wonderfull)
him, that is *Godly for Himselfe*, hath given to this *seperated* per-
 son a principle of His own, even His own Spirit, to enable him to
set apart, that is, to consecrate, dedecate, devote or sanctifie him-
 selfe, and his All to God; To live all the dayes of his life as a
 sanctified or *sequestred* person to God, and His service; and from
 wicked wayes and companies. *Be ye sepeare, and touch no uncleane*
thing, 2 Cor. 6. 16. God by His Spirit and Word, hath made them
 like Himselfe *perfect* and *Holy* in their degree and measure, as He
 is *perfect* and *Holy* above all measure. These people are by way
 of similitude, likenesse, or resemblance, the *Image of God* being
 renewed, and stamped upon them, as their *God* is, therefore they
 cary themselves *God-like*; *Godlinesse* being nothing else but a *God-*
likenesse; So that as it is said, *There is none like unto the God of Je-*
surun: so also is it said in the same place; *Who is like unto Thee O*
people saved by the Lord? There is none like Thee, O Lord God, saith
David. It followes, *What Nation is like Thy people, even like*
Israel? And hence it must follow, as *Moses* saith, speaking of
 Gods people, *So shall we be seperated, I and Thy people, from all*
the people that are upon the earth; and, they shall dwell alone, and
shall not be reckoned among the Nations. The summe is this. They
 that are made like God, they cannot, upon choice, familiarly con-
 verse with, and delight in the company of the wicked; A sepeare
 people, whom the wicked one shall not touch, must *touch no un-*
cleane thing.

Sixthly, In the last place, we would remember, what two per-
 sons said in their Contest for the Truth, and against the opposers
 thereof,

Exod. 33. 16.

Psal. 4. 5.

Math. 5. 48.

1 Pet. 1. 14, 15

Deut. 33. 26.

29.

2 Sim. 7. 22,

23.

Exod. 33. 16.

Num. 22. 9.

thereof, and apply it to our selves; " *Though*, said he, " *I cannot dispute, yet I can dye for the Truth.* The other, *though*, said he, " *I cannot unfold Popish Arguments, yet I have two maine grounds upon which I can stand, and bid defiance to Popery,* to the Pope, his Jesuits, and all the Papists in the world, " *Equivocation*, and the *Powder-plot*: So, though we can doe little by way of Argument *pro*, or *con*, as they say, yet we have two grounds upon which we stand resolved to bid defiance to Church Communions with those that ground all they doe, as to those *signeing*, and *sealing* ordinances, or Gospell Administrations upon the Principles of Infant Baptisme onely; (1) The first ground is, They have no Argument (that ever we could meeete with) but from flesh, or fleshly reason to draw us to it, or perswade to a likeing of it: "Now flesh " is not onely a *foole*, but *folly* it selfe; not to be *cured*, but *killed*; " nor *stirred* up, but *mortified*; as that excellently Learned man " saith; And carnall Reason, as it is the great Idol of corrupt " hearts, so it is the fiercest enemy of God, and His grace.

2. The true Church is Christs Bride, or Spouse, your Church is not the Bride of Christ, for would the Ministers of your Church prostitute her to — we will say no more, though if we should speake it-out it would be much the same, which holy *Bradford* spake against the Pope, and his Priests in his Letter to the *University*, and *Towne of Cambridge*; " Can the Pope, and his Prælates meane honesty, which make so much of the wife, and so little of the husband? The Church they magnifie, but Christ they contemne, " if this Church were an honest woman (that is Christs wife) except they would make much of the Husband Christ, and His " Word, she would not be made much of them, and admit they know not what, or whom into His Chamber of presence.

Dr. Owen,
Saniss perseu
p. 298.

*Turatio stultas
non sapientia
qua Dei sunt,
&c. Luth:
I: 3. 73.*

C H A P. VI.



And now we thinke we have the hardest worke behind to make a sweet and cordiall close with the Truth, and one with the other, and all in Christ; yet why should this be an hard thing, if we can approve our selves; (we take the boldnes to ranke our selves with you, so inferiour though

though we be) *lovers of peace, and truth, and Friends to Righteousnesse*, how can we be Adversaries ? not to say, enemies unto one another ? We would have our Lord Christ call us Friends, and deale tenderly with us, we must then more than shew our selves friends, and accordingly deale one with another ; we must deale faithfully. So deale with us, we pray you, as you may see cause ; Reproove us, rebuke us, we shall take it as a great favour, as an excellent oyle from you, which shall not breake the Head, as a fruit of your love cheifly, as the case may be, shewen in Rebukes, though yet we thinke it not comely to returne love for love, considering the lownes, and meannesse of our persons ; yet we should faile in our Duties, and Christian offices we owe to each other, if we should not tell you our feare at least, that the Lord our God hath a quarrell with you ; give us leave Deare, and Honoured Sirs to tell-out our feare, and what makes us to feare.

S E C T. I.

WE thinke *Heldegardis* her prophesie lookes very wistly towards you, as bended against you. "The Masters like-
" wise, and Prelates doe sleepe, despising justice, and laying it a-
" side. A little after, in a certaine vision, the Church appeared to
" her in the shape of a woman complaining, That the Priests had
" bewrayed her face with dust, and rent her coate, and that they
" did not shine over the people, neither in Doctrine, neither in
" example of life ; And for these horrible crimes and impieties,
" she threatneth and prophesieth unto them Gods most heavy
" wrath, and dolefull punishments.

This prophesie shall be to them that hate the Lord, and the interpretation thereof to His, and our enemies ; That ye may not be found in the Number of these, nor be dealt with according to their measures, as these shall be dealt withall, we take the boldnes to Commend unto you certaine heads of Consideration.

First, That the day is hastning when your worke shall be made manifest, and tryed as "*by fire* ; Ye should feare at the thoughts of the judgements, which is written, and shall certainly fall upon those, who have polluted His Sanctuary, done violence to the law of His House, "*That none*" that were unclean in any thing should

Aracium sub
nomine carili
prophetae pec-
cat. Salvi

enter in there. Ye have suffered persons *not separated from their filthines* to eate and drinke in His holy place. Ye will not bring swine into your Hall, yet you will bring them into your Lords chiefest roome, He hath visible upon this earth. Ye may beare rule *for a time by these meanes, the people* loving to have it so, To have their Nasty persons and uncleane courses dawbed, palliated, and covered over with plausible names, and glorious titles; But *what will ye, and they doe in the end thereof, when He shall be very jealous for His Name-sake, and the House of His Glory?*

Secondly, Be pleased to Consider, and shew your selves men, The Lord God of Hosts, beholding the Seas of blood, and rivers of Teares, and hearing the cries, sighes, and groanes of all His *desperate, poore, and needy ones* in the three Nations, and all over the world hath rode upon the *"heavens to the Helpe of His Church,* and in His *"Excellency on the skie,* that is, He hath helped His Church speedily, and shewed His state, and magnificence, when He came so to helpe her, making His Arme bare of flesh, bringing His people *"hitherto out of their Egypt:* made His mighty ones tread upon the waters, passe over mighty floods, leape over walls; skip over mountaines; breake bowes of steele, and barres of Iron; set their feete upon the neckes of their Enemies; *"Bind, "destroy them, whose height was like the height of the Cedars, and were as strong, and as well rooted, as the Oakes, "yet, destroy their fruite from above, and their roote from beneath; and it was done;* The Lord gave His servants *"Dominion over the mighty,* so as His Warriours might say, *"O my soule thou hast trode downe strength.* And all this in order to an *Imperious Reformation* anon, which will not leave an *hoofe behind:* and can onely answer the desires of the faithfull (who cannot be content with an halfe reformation, no more than with an halfe Christ) And shall certainly be, even full-up to, their desire, so soone as He hath by His Spirit, and Word prepared them for it, who hath said, *"He will give them "an expected end.* But now see what all is come to, if the people of God should be at your allowance? They should have a Reformation, which is a very deformation, Beareing onely upon the *"Principles of Infant Baptisme.* From this Reformation; though ye make the best of it, the Lord deliver us, say all the godly people all over the Land. It may serve your Church well enough: But is as contrary to the Church

Church of Christ, as darknes is to light, hell is to heaven. And to Arrest your thoughts here, we will offer this more to your Consideration.

Thirdly, Be pleased to Consider, That the Lord hath done for His people in these dayes, as once He did; *He gave Egypt for their Ransome, Ethiopia, and Seba for them; So hath He done now; He hath given men for His Church, and people for her life; may we not conclude of these things in the language of the Prophet, "who hath heard such a thing? who hath seene such a thing?"* Isa. 66. 3. Surely we may say, as *Moses* to *Israel*; "Hath God assayed to gre, and take Him a nation by Temptations, by signes, and by wonders, and by war, and by a mighty hand, and by a stretched Arme, and by great terrours according to all that the Lord our God doeth for us in England before our eyes; To take a Nation out of the midst of a Nation is our case: A Church out of a Church we had almost said, but there some would be angry. If *England*, finding (as now it doth) her children struggling in her wombe, should goe and enquire of the Lord, as *Rebecca* did, *Gen.* 25. 22. "Why is it thus? The Lord may answer, as He did to her, "Two Nations are in thy wombe, and two manner of people shall be separated from thee; A Nation fearing God, and a Nation Blaspheming God: "a Nation seeking Reformation, and a Nation opposing Reformation, And then.

Fourthly, Consider in the next place, whether ye have not, and still doe mingle these Nations together? an holy Nation, and an unholy together? a Royall people, and a base slavish people, (slaves to their owne lusts) whether ye doe not mingle these together? (if they will be mingled) at the Lords Table? between whom the Lord hath marvailously separated; setting a *Selah-Hammatkoth*, a Rocke of divisions betwixt them; But we need not make a Question here, ye have joyned these, making them to fodder together, if they, the godly we meane, will take your liberty, and be drawne out to meete at the Lords Table.

And doe not charge us here we pray you, nor let the Reader so doe, That we in any of this have charged any of the Presbyteriall Churches, no not yours, provided, ye come off clearly from the way, and judgement Mr *Humph.* stands in, as ye would from a *quag-myre*, wherein ye are sinking over head and eares: Presbyterian

byerian Churches, we hope, are for the most part of them, faithfully admittred and therefore cannot admitt of a mixt prophane multitude to the Lords Table.

Fifthly, Be pleased to Consider, and aske your selves what ye have been doing all these blessed times all along "while the Lord *wonderfull in Counsell, and excellent in worke*, hath been doing such glorious things in all the peoples sight, that are not blinded with light. Certainly the *voyce of rejoycing and salvation is still*, as it hath been, in the *Tabernacles of the righteous*.

And they are *working together with God in His owne strength*, (who doth all) to helpe-on the glorious worke of the Lord, and carry it on to an *expected end* : so serving glorious providences, their God instructing, and enabling them so to doe : Nor are they discouraged at all, but rather the more animated, and spirited to their worke in the power of His might, seeing the contrary workings (which must be looked for in such times) of the Devill, and Satan together with all his cursed Children. He hath great wrath now ; (why so angry ?) because *he knoweth "his time is but short*. We crave leave to put it to the Question againe, What are ye doing now, about the worke we call *"Reformation*, to the Midwyring, or bringing it forth into the world ? doe ye *sweate* at this worke ? doe ye *builde earnestly* ? as they at *Jerusalems* wall, he was *fiery hot* at his worke, *"flagrante animo*, as *Junius* translateth it ; This worke will not be done else ; As the Lord God hath a zeale at this worke, so have all His servants, they worke for God now, as the Devill and his servants worke against Him. The Devill knowes he hath but a little time, he will doe as much worke, as possibly he can, and he will doe it *"earnestly*, and presently, he will not delay a Minutes time, he sees ail will scape out of his hands else ; see what present work he makes by the *Ranters* hands, and *Quakers* hands, and by the hands of the corrupt Ministry in the Land, that *filth, garbage, and common sinke* all over the earth : see what worke he makes by them, in their Churches and Chapells ; And among the rest see what worke he hath made by two at the least, and indeed by all the carnall Ministry over the Nation. Verily, Deare, and Honoured Sirs, ye must worke, as earnestly for the Lord, and Christ, as the Devill doth now with all his fellow-helpers in *this iniquity* doe worke against Him.

Sixthly,

Neh. 3. 20.
a Nescio tarda
molimina spiri-
tus sanctus.
Qui non zelat,
non amat. We
doe not love
reformation,
if we have not
zeale for it
Satan endures
no mediocrity
nor will God ;
you must be
wholy and en-
tirely His. or
not at all ; your
love must be
much, else He
will account it
no little ha-
tred ; Not to

Sixthly, In the next place be pleased to Consider, what ye have been praying for all these times? ye love *Jerusalem*, as ye have mourned for her; ye seeke for peace, and prosperity heartily, your peace here, and hereafter being involved therein; ye are fellow-Commoners with her; joynt-adventurers in the same Ship, on the same bottome, consider againe, and againe what ye have been praying for all these tempestuous times? when this Ship hath been in so much danger; sometimes covered over with waves, tossed with Tempests, "and not comforted; What? were ye sleeping all that time, or were ye praying? We will take the boldnes to answer for you here, so be ye will make full prooffe, that ye are the Lords Remembrancers, and then you can never hold your peace, day nor night; ye have "enquired after the Accomplishment of those glorious things the Lord hath caused to be prophesied off, and His people to pray for grounding themselves upon His promise, and His Oath; "*The calling of the Jewes; The utter downfall of all Gods Enemies; The flourishing of the Gospel; The full parity, and liberty of Gods Ordinances; The particular flourishing, and good of the Society, and place ye live in;* all they whose hearts are "right, have, and doe treasure-up many such prayers, as these, "and "so much of such precious "seed, which they must be content to have the Church (it may be) in after ages to reape; We would adde to these Holy, and Learned Mans words, those we read some leaves after, pag. 43. "That which was the "Spirit of supplication in a man, when he prayed, Rests upon him, as the Spirit "of obedience in his course; so as that Dependance he hath upon "God for the mercie he seekes for, is a speciall motive, & meanes "to keepe him fearefull of offending, and diligent in Duty to "looke to his paths, to walke, and behave himselfe, as becomes a "suitour, as well as to come and pray, as a suitour.

To apply these momentous and weighty words to our purpose. "Te pray for the calling of the Jewes. Then must ye pray for the removing of that, which hath lettred hitherto, and will let till it be removed. Surely the "earth must be shaken first, all those Crowns shattered to pieces, that will not be laid downe at the feete of Christ; The "Heavens must be shaken too, else we are much mistaken, all "false Religions in the world, how specious soever in mans eye; Gods house must be swept soo, and His floore purged,

love God and work for Him in the same degree, heart, and height of love, as we ought, is a degree of hatred to Him.

Dr. G. returne of prayers. Pag. 13.

purged, from, you should know what, because these "*out-sweep-
ings*", which must be, are your owne doings; Then, Is your mind
intent upon all this? as your mind is, such your Prayers are, as to
that matter. "*Ye pray for the downfall of Anti-christ*; Take heed,
ye doe not in whole, or in part, hold that-up, you professe to pray
downe. Ye pray for the flourishing of the Gospel, and that your
labours therein in speciall may be "*taking and prevailing with*
your people, that thereby "*life, and immortalitie may be brought
to light unto their soules*. Ye must not now practise crosse to your
prayers, ye must not obstruct your owne way to the blessing ye
seeke for: ye must not then give that to Baptisme, which the Lord
Himselfe gives to the preaching of His Word. So much hath been
spoken to this before, that we will adde little to it now, only this;
Your Learned Brother feares not to tell us, we "*owe our Religion
to Infant Baptisme*. Truly we owe it, and give unto it as much ho-
nour, we thinke, as he doth, or ought to doe, being an Ordinance
of Christ, and to be administred according to due order, as He hath
prescribed in His word (which is we conceive to give due honour
to it; yet we feare to say, we "*owe our Religion to it*;) no more
than we owe our lives to that Master, who hath given us to weare
his badge, or livery, we owe him all the service that is due from a
Creature to a Creature, but we owe our lives to God, our best
service, and all: so we owe not, as we conceive, *our Religion to In-
fant Baptisme*; but to the glorious worke of the Spirit; together
with the Ministry of the word; thereby, as an Instrument in the
Spirits hand, He "*Reviveth Christian Religion into the body of a Na-
tion, and into the hearts of His people*, growne up to the yeares of
understanding; Let the "*Covenant be opened first, the abundant
riches of grace therein, through Jesus Christ, whereunto we owe
our selves, and all, and the scales will follow of thurle*. We take
leave to tell our persuasion: A godly Minister looſeth more by
giving so much to Infant Baptisme, than he will gaine by his pray-
ing for the successe of the Gospell; his God hath intrusted him
with.

Again, ye pray for the full parity, and liberty of Gods Ordi-
nances, doe ye not? Take heed, ye doe not *weaken* the finewe
of this your prayer, and quite weaken it, by granting a liberty,
free Amission to all, whilst you set parity aside, as a neglected
thing,

thing, though it be the maine, even the all of the Duty. Remember ye should still, the one is to be as *full* as the other, "*full liberty, and as full*" *purity*. A liberty without purity will certainly bring us into straightness of place (which we English *anguisb*) Rom. 2. 9.
 such as we cannot tell what to doe-in to get one minutes time of ease. If ye will give liberty, see it be stinted, and bounded within the bounds, and limits, which God hath set us; "*To keepe within the compasse of Gods Commands is the best liberty of all; Then shall I have liberty*; when? *when I keepe all thy Commandements*. If we Psal. 119. 45.
 would have liberty out of God, and beyond His bounds, our liberty will proove our *mifery*, our undoing, and utter destruction. Looke ye to it, as ye looke God should looke after you, and your prayers, That ye carve not forth so liberally in your Lords matters, granting to your people a *full* "liberty without regard had at all to *full*" *purity*—But having said so much against your *full* "liberty, and all those impurities, which cleave as fast to that 'li- liberty, as ever any did to their Idol, we will say no more here, one-ly, as ye goe on praying, ye will goe on sinning, and provoking your Lord to His face in His owne House, if ye doe not looke better to His Administrations there, than hitherto ye have done.

Seventhly, Be pleased to Consider, That the *Body*, whereof our glorious Lord is the "*Head*; and the "*Saviour*"; is as like Him, as likenesse can be, a very comely, and a glorious Body; and how- ever little glory, or comelines may appeare from without, and none at all in the worlds eye, yet is she "*all glorious within* (par- taking of her Lords owne glory, though not in the same degree) and every one of this Mothers genuine Children are made "*Prin- ces in all lands*; where any one of them is, there is a "*Prince* how poore, and meane soever the out- side be; for whatever the Lord- Christ is by "*Nature*; he and she are by "*Grace*: Consider, we pray you, this thing, then we know what will follow upon this Consideration, so be, ye be much, if not "*wholy in it*;" That the "fire will consume all that is glorious in the world; yet a very lit- tle while, and there will be no excellencie but the excellencie of "Christ, and His Church, and Children; we are bold to presse you unto this Consideration againe, because ye, and we know what must needs follow thereupon.

G

First,

First, Ye will give the Lord Christ the preheminence in your assemblies, and at His Table specially, ye will set His deare Children, Beloved Friends, and faithfull servants next unto Him: And by no meanes will ye suffer that which may offend, or grieve them: And ye will stave off those nasty filthy Creatures, two footed Dogs, and swine from coming neare unto them, till they have bethought themselves what they are, and of their uncleannesse; And

Secondly, As ye know, The first thing, the Spirit of grace doth within doores is to set God and Christ in His own place, the heart; so that person, that is acted by that Spirit will shew forth or proclaime Gods Justice in the world, and Christ His Righteousnesse in His Church, which is to set Him in His place, a *King*, and a *Prophet*, a *Prince*, and a *Saviour*, and perswade an hearty obedience, and subjection to Him, to be directed by Him; for if a man be subject to Christs Kingly Office, His Propheticall office shall guide him, and cause him not to erre, in that he speaks from God, or to God, or in what he is to doe for God, and His People.

C H A P. VII.



WE would give you two or three Scriptures to muse upon; draw two, or three things from them, and then draw to a close of all. The first Scripture, *Isa. 52. 1.* "*From henceforth there shall no more come into them the uncircumcised, and the unclean;*" The like promise ye have, *Joel 3. 17.* *So shall ye know that I am the Lord your God, dwelling in Zion, my holy Mountaine;* "*Then shall Jerusalem be holy, and there shall no*" Stranger passe through her to defile her. No stranger? to open that notion, as we read "*it opened unto us;*" *No stranger*, that is, no child of *Belial*, no wicked person, shall passe through her, to defile, and pollute her: "*But strangers may passe through her to be visited, and relieved by her.*" The other Scriptures, *Mal. 3. 16.* "*Then they that feared the*" Lord spake often one to another: *Acts 2. 42, 43.* "*They continued stedfastly in the Apostles Doctrine, and Fellowship: And all that believed.*" *1 John 1. 3.* "*Truely our fellowship is with the*" Father,

Mr. Caryl

Job 15. p. 85.

Father, and with His Sonne Jesus Christ, Rev: 21. 27. & 22. 15. There shall in no wise enter into it any thing that defileth, nor whatsoever worketh an Abomination; for without are Dogs, and sorcerers, and whoremongers, and Murderers, and Idolaters, And who so loveth, and maketh a lye. From the premised Scriptures we would Conclude. First;

S E C T. I.

First, **T**hat it is one of the highest privileges promised to the Church, that a time shall come, when the wicked shall not come unto her; "*Awake, awake, Put on thy strength O Sion, put on thy beautifull garments, O Jerusalem, the Holy City. Wherefore must Jerusalem the Holy City awake thus, and be ready in her dresse, in her beautifull garments? why? there is good newes for her, "from henceforth, there shall no more come into thee, the uncircumcised, and uncleane. As if He had said, In times of Sions defection, or opposition, when there was no due Reformation of worship, nor order among worshippers, than the uncircumcised, and uncleane came, and stood, yea even dwelt with thee, as thy owne Children; but oh Jerusalem! A Time shall come, when the uncircumcised and the uncleane shall not so much, as come into thee, they shall be rejected, and cast out forever; Prophane ones shall find no place at last in "Sion here below; and Hypocrites shall never come into the Sion, which is above. Some Hypocrites will come into the Church, when she is most refined, there is no keeping of them out, till they discover themselves, and so are cast out, or Apostatize, and so goe out of themselves: possibly the Church Militant may be so purged, and reformed at last, that as there shall be no prophane in her, so but a few Hypocrites. But into the Church Triumphant, we are sure, the closest Hypocrite shall not Enter: God will wash off all the varnish, and paint, which they have put upon the face of their profession, with Rivers of Brimstone, and will give them then, the cup of His fierce wrath to drinke unto Eternitie. We have been the larger upon this Scripture, because we find it so fully enlarged to our hands, and it was so good, and so full to our purpose, that we could part with none of it.*

Secondly, Seeing this is the promise of God, and what He hath spoken with His mouth, He will fulfill with His hands, He will find faithfull men, who shall be His hands in all the peoples fight, for this separating, this reformeing worke, this making a difference; They shall lay-out themselves to the utmost of those abilities, their great Lord shall give unto them, That the Saints may enjoy unmixt Communions here below, and live together as if there were not another among them; we say, they shall endeavour this matter full-up to the promise, That the wicked, or "*Belial*" (in the originall) he or she, that will not beare the yoke of God, shall no more passe "*through thee*"; much lesse stay and lodge in thee; that is the promise; no man shall be yoked with you, but he that beares the yoke of Christ. This will be the day of *Sions* glorious liberty, when all (within her liberties) beare the yoke of Christ, and none shall be unequally yoked; This is the glory of the Saints below, and this shall be perfect in the state above, but all the faithfull in the land breath, and endeavour after this; and the more earnestly, because this is promised, and they thinke the "*set time*" is hastening, when it shall be performed; for they cannot doubt, but that there shall be as great a *portion of the Spirit of holinesse, and of unity*, and as eminently powred out upon the Saints in these latter ages of the world, as there was upon the first Gospell Church, *Act. 2. 1. They were altogether in one place with one accord, as if they had all but one soule*; and they continued in the Apostles Doctrine, so in fellowship one with another. And

Thirdly, That all the Godly, truly and indeed such all over the land, Ministers and people must make a difference, a separation according to the Command of God, and the practise of the primitive times all along upward to this day, as to the point of Church Communion and fellowship one with another; for as sure as they are sanctified ones, they are *separated* ones, dedicated to God for the promoting His glory, and carrying on the interest of Christ in their owne; and in the hearts of others; Man is a sociable Creature*, he loves not to be alone, unlesse he be in meditation; and he is not lesse sociable, because he is more holy; but he is more choice of his Company, As every good man is, and ought to be, a mans Companion being (as was said) a *Counterpaine of himselfe*, he cannot now converse among the wicked, upon choice and wish
de-

Nahum 1. 15.

See the exposition
Job 19.
38 6.

* Man would rather endure the greatest misery together with his friends, than enjoy the greatest happiness by himselfe alone. *Di n. third O. at.*

delight, (*unlesse he could convey good unto them*) more than he could delight to be with those possessed men among the Tombs, *Mark* 5. 3. It is with the Saints now, as it was with the *primitive Church*, they associated themselves in those dayes, so they must now; They continued in fellowship one with another, as well as in the Apostles Doctrine; so they must doe now: They were all of one mind, and therefore fit to make one body; so are they now, as to the maine, and principall things required of them, walking together in Church Communion, and Gospell fellowship; "*The Communion, and fellowship of the Saints is the lower heaven of the Saints*, as saith that worthy man; Therefore they can no more converse among the wicked upon choice, than *David* could choose to live in *Mesech*, and dwell in the Tents of *Kedar*; A savage and wild people, without the verge of the visible Church; such company is like the torment once invented, of chaineing a *live-man*, and a *dead-man* together; The Godly in Christ Jesus count it a great evill to be joynd with unfavoury dead wretches at any time, or place (much more will they avoide it where they can at the *Lords Table*, (the onely place the wicked will joyne with them in) *David* prayes, " *Gather not my soule with sinners*, *Psal*. 26. 9. If we would not have our soules gathered with sinners hereafter, for the present we must take heed of joyning with them. " A good "*Gentlewoman*, (as we have heard) being much troubled in "*Conscience*, and ready to goe out of the world, prayed thus; "*O Lord, let me not goe to the place, where the wicked are, for Lord, thou knowest I never loved their Company here. And this ye may have read also; " Looke with what Company we delight our selves in here below, with them, we shall be, and converse for ever, either in the highest heavens, or in the lowermost hell.*

We would adde this more, to confirme us in this Truth, That the righteous can no more, upon choice, be with the wicked, than sheepe and lambs can be with grievous Wolves, and Tigers; looke, as of what nature the Appetite is, of the like nature must be the food. Carryon, or such like filth will serve the Raven, not the Dove; earthly food will satisfie a naturall appetite, and heavenly food will satisfie the heavenly appetite, that, and no other; so looke of what nature the man is, the like shall his Companion be, if he may be at his owne choice, with whom he will have communion, specially

Upon Job 15.
54.

specially at the Lords Table. The meaning is, Saints desire to feed with Saints, and they will feed with them at the Lords Table, else they will not come at it ; They are as choice of their company, as they are of their meate, in all places, but specially at that place ; They desire to have Communion onely with Saints, and that the pretious may be separated from the vile, that their feeding may not be with grievous wolves, but with the harmlesse innocent and peaceable lambs of Christ ; for if " *Christ is the "Center,* and " *resting place of all the affections of the Saints,* as most certainly He is, then must the Saints abound in love one towards another, in, and for Christ, which they cannot evidence any other way, but by often meeting one with another, and speaking one to another, and working one for another, what possibly they can. " We will put a close to this in Blessed *Sibs* his words. Next to the " meditation of Christ, and the Excellencies that are in Him, I " know no way more effectually, than is holy Communion with " those, that are led with the Spirit of Christ, when we see the " sweet fruites of it in others It hath been a meanes sanctified to " doe a great deale of good to many, and those that delight not " in it, never knew what the likenesse of Christ meant ; for those " that desire to be like Christ, they love the shineing of Christ in " any. They are a carelesse people to whom all companies are " alike : But they that walke circumspectly, looking round about, " making it their onely care how to please God, these will make " choice of those, that find some worke of grace on their hearts " by the Spirit of God ; if not, they may well doubt of their Con- " dition, and that there is no worke of grace wrought at all, for " *grace will make us love the like ;* As you see creatures of the same " kind love to company with one another, Doves with Doves, " and lambs with lambs, so it must be with the children of God, " or else we do not know what the communion of Saints meanes. In the last place, and in prosecution of that was last said,

Fourthly, We Conclude, That the Saints loving, and delighting in their Communion together are fruitfull, and usefull to one another, while they are together ; and therefore doe speake often one to the other ; Thereby to stirre-up one anothers pure minds. And this is a Duty so cleared in the booke of God, to be according to the mind and word of God, to keepe off from the wicked, who will

will keepe far off from God ; And oppose the meanes whereby they may be brought nearer unto Him ; It is so agreeable to the "*Divine Nature*, and as we heard, the "*new creature*, to converse with their like, and so to walke together in Gospell Order ; that truly we cannot conceive what can be reasonably said against it by any reasonable man, specially by Ministers of Christ. Nay we are assured nothing can be reasonably said against it ; True it is Ministers in name such, and godly by profession, doe oppose this *Assembling together of Saints*, but they are ashamed, no doubt, to shew so little reason, as to reason against it ; For to gaine Instruction from lower matters ; Can we thinke, That the matters, or concernments of a parish are so considerable, That the cheife men, or Masters there with the rest, must meete sometimes to conferre about them for the better disposing of them, according to decency, and right order ? Can we thinke then, and thinke like men, that the matters of Christ, the concernments of His glory in our salvation, will not require the like care and so Command the people of God, *Saints by calling*, to meete often, and conferre about those high, and sacred matters, so nearely relateing to the welfare of that Body, whereof the Lord Christ is the Saviour, that these may be administred according to the mind of Christ, and rule of His word, præscribed by Himselfe, to be observed in His house by His Stewards there ? If they will make full prooffe, that such they be by *fidelity* as well as in *Name*, and by *Office*. Well, we are confident our Lord and Master makes us so, (whose manner was to speake alone, and apart with His Disciples) so doe all those, that have gone forth by the footsteps of the flocke, "*following His steps* ; That all those Ministers who oppose this Assembling of the Saints together, there to speake often one to another for the ends aforesaid, are "*self-willed men*, "*self-will is their reason* ; so there is no arguing with them, who have nothing to oppose against this *Gospell fellowship*, but their "*will*, or carnall Reason ; onely we would commend them to the Prayers of the Saints ; And for thy selfe, Reader, if thou canst skill onely in thy Mother tongue, we would commend to thy meditation, that plaine English thou readeest, *Eph. 4. 16.* "*From whom the whole body, &c.* and if thou canst skill in the Latine, Then we heartily commend to thee, Learned *Calvins* three doctrines therefrom, and *Beza's* observations there-

thereupon, in his notes common with us, and in his larger Annotations too large to be inserted in this place.

S E C T. II.

And so we make bold to give in our Jealousie, which may passe for better Reason, than any "*self-will*" can give; why Ministers, reputed Godly, plead for a loose way of receiving all sorts of persons to Communion at the Lords-Table, and by promiscuous admissions, prostitute the Ordinances of Christ to every Commer, opposing in the meane while what they can (as they must needs doe, allowing such doings) the *Communion of Saints here below, and fellowship one with another.*

First, Is it not because they would not displease the people ? least thereby they should open the peoples mouths against them, and shut their purses ? As certainly it would be so, for two footed swine, and dogs, who returne to their folly as those foure footed ones to their vomit and myre, cannot endure to be called such, and dealt with as such in point of Church Communion. Indeed, as worthy Mr *Manton* saith ; this pleading for a loose way of receiving all sorts of persons to holy things, "*Looketh as exactly calculated for a worldly interest.*" We charge you not so as he doth not ; but we would charge you in the name of the Lord, ye would examine your selves, whether it be not so ? And this we dare say to helpe you-on in your tryall, That as long as a mans heart is *over-loving, and over-delighting in any thing but God*, he shall doe little for God, perhaps much against Him : "*For be he a man of great illumination, raised gifts (as worthy Mr Burgesse saith) and parts, whereby he is admired in the world, yet hath not a crucified, and mortified heart ; he cannot but pray, preach, and discourse of those things, which though not above his understanding, yet above his heart, and affections ; And then little can he, or will he doe for God in his owne private house, or in the house of His God. Therefore we would advise others, as we doe our selves in Luthers words, " If they would overcome a world of enemies without, they must begin with their master-lust within, and when that Goliath is subdued, the Army is routed, and they will flye ; This I know saith Luther by certaine experiences, " That I have more*

Epist: before
Mr. Sanders
Booke.

Part. 2. 359

I have had
much to doe
with my proud
swelling mind,
my stiffe neck,
and stubborne
heart. Hier.

“more cause to feare what is within me, than what is without;
 “and I have hit the naile on the head, when I say *“venter in omni
 “religione potentissimum Idolum, the belly swayes most in every reli-
 “gion; though where that is served, Christ is destroyed, and they
 “who make their belly their God, makes the Lord Christ but an
 Idol. And this be spoken to bid you beware of the world, if with
 full purpose of heart ye would worke for the Lord, or have a
 thought of joyneing with Gods people, or of their joyneing with
 you, ye will breake the staffe of beauty, and bands quickly, and
 away ye will goe as Demas did, having embraced the present
 world.*

*Ubi non vident
 quantum vident
 Christum; ubi
 datur ut edant
 ad lucem possunt
 ut credant.
 Torno. 11701
 Hofi. 10. 11.
 Avaritia est
 plerumque hanc
 finem comit so-
 mes, Rec. Amel.
 in pe :*

Secondly, Is it not because ye doe not stand in Gods Counsell,
 ye doe not aske at His mouth? Therefore your Judgement is so
 mistaken in the matters, which doe concerne the glory of His
 house, and manner of His people in all times, specially those,
 which were, as ours have been, yea are *fierce, and perillous, “re-
 forming times.* A godly man lookes fixedly up to His God, and
 then downe to His Word; he will goe as far towards *“peace with
 all men,* as his light will guide him, and take *Holines* with him;
 he dare not step one step in the darke, for then he certainly falls
 into sin; more cannot be desired, and lesse ye cannot doe, if you
 doe your Duty in great matters, and in small: looke to have a
 word for what you doe, so shall you doe things decently and in
 order; else all will be out of order, as now they are.

S E C T. III.

“**B**Ut this making a difference, and *separating between the pre-
 “tious, and the vile,* is the stone of stumbling, and gives great
 offence. It doth so, and so it ever did, and so it will, and it must so
 doe; To take away this offence we say, first.

First, Holy *Paul* speaks fully to this, we thinke, *“doe I now
 perswade men, or God?* that is, doe I endeavour to perswade with
 you in the things of men, or in the things of God, and the Lord
 Jesus Christ? doe I plead His cause, or mine owne? or doe I seeke
 to please men? would I endear my selfe to you, or Him to you,
 and His matters, of so neare concernment to your pretious soules?
 This I know, and would have you to know, *“If I yet pleased men,*

- I should not be the servant of Christ*, Gal. 1. 10. It is not possible in these matters, but ye must offend God and His little ones, or ye must offend men, who cannot possibly be pleased; But where, and when God is highly offended, which of these will ye offend? when ye can no more please both, than ye can serve two Masters; you can remember who said it, "The Lord God is a glorious Friend, and as dreadfull an enemy; Therefore He had rather offend the whole world, than Him; for what can the world doe to please, or quiet the Creature, when God is displeased? or to disquiet, displease, or discompose him, when God is pleased with him?" *when He giveth quietnes, who then can cause trouble? and when He hideth His face* (so we may understand it) *who then can behold him?* Who can endure the hiding of Gods face? we may safely understand it too; If God hide the face of a man, that is, condemne him, passe sentence of death upon him; (of which hiding, or covering the face was a symbol) who can behold Him? who can see His face, have communion with Him, whom God hath put from Him, having separated him to destruction? It is not then to be regarded, what offends men, but what offends God. Feare we God, and desire we of Him, That He would strengthen us with "All might, according to His glorious power, to walke worthy of Him unto all well-pleasing, being fruitfull in every good worke, and encreasing in the knowledge of God: Ye will need all Might to enable to all pleasing, and to fence you against the feare of men, when ye are upon this separating worke. So true is that of the wise man, "The feare of a man bringeth a snare; but who so putteth his trust in the Lord shall be safe, or set on high.
- Job 34. 25.
Esth: 7. 8.
Mark. 14. 65.
Prov. 29. 25.

Secondly, Observe what God Commands, and buckle-up to the obedience of it, and know, ye have warrant sufficient for this,

2 Cor. 6. 17. "Have not I commanded you? Come out from among them, and be ye separate, and touch not the unclean thing, and I will receive you.

"Ye say this is not meant of separating from a Church; we say so too; And that no such profession of separation is required from this, or that, or any Church, but onely a separation from the world, especially at the Lords Table. The Church is that, from which the rent is; *Heretic* divides from the head; *Schisme* from the body; *Apostacie* from both. *Schisme* is a renting from Churches, and from

from Saints. *Separation* commanded by God, and practised by good men, is onely from the world, and that which is of the world, that they may Cement, and sodder together, being united to Christ their Head, and by charity one to another: so this separation is not for want of Charity, but in all love, and humility together, which makes them goe stooping one towards another, that they may advance one th' other Heaven-ward. The Godly cannot joyne with the world in their worship, for then they must joyne with them in their sin; so they are not so much "drawne from the world, as driven from the world," *fugati non fugitivi*. The blame of Schisme, saith "Voetius, must not be upon those, who forsake those, that have forsaken Christ, and His Truth; Therefore as not the punishment, but the Cause makes the Martyr: so non decessio, sed causa facit schismaticum, not the departing, but the cause makes the schismaticke; he or she, one, or more, that is a true "separatist can say, calling God to record upon their soules, ' That love to God, To their owne, and others soules is the cause of their separation, not want of love to their Neighbour, which may remind you of what that Excellent Italian Divine Zanchi said, separating from the Church of Rome; I "now, " seventy yeares old, testifie together with my whole family, to " the Church of Christ to all Eternity, That I separated from " Rome with no other intent, but to turne againe to Communion " with her, so soone as she is turned to the Lord, and is become as " that Church was, whose praise is in the Gospell, " Beloved of God, called to be His Saints, Rom. 1. 7. So they that are followers of God, as Deare Children, can say, from whom soever they separate now, to them they will gladly returne anone, when they shall be turned to the Lord, which they pray-for without ceasing.

Thirdly, In the last place, This fellowship of the Saints one with another at their private meetings, hath a very ill resentment with Godly Ministers, and Gods people also; so we have heard, and so indeed we find it to be; And it should be, and surely is of a sad resentment to all the Godly in Christ Jesus all over the Nation; That the practice of Christ with His Disciples conversing with them alone, and apart; And the practice of all true Disciples in all ages to this very day, should be spoken against now, dis-

countenanced, and quite out of use; For Saints not to converse Saints, not to hold Communion together; it is to doe most unbecomeing Saints it is indeed to *unsaint themselves*, it is to make them looke not like themselves, so as any one can say, "*There is a Saint.*"

The wicked will assemble together, and by their will, will not have a good man amongst them which tells us what the truly godly Ministers, and people have done, and still doe, and must so doe, if they will approve themselves godly, *meete often together*, that they may speake *one to another*; for each others good for *their Edification*; And truly, we cannot Imagine, how any Godly Minister can doe lesse, but encourage it, that they should stand out against it, is a wonder; How else shall they know the state of their people? how shall they understand, how they have profited? how fit Guests they are for the Lords Table? but of that before.

Surely they must be dealt with asone, and apart in these matters; A Minister shall, as we are perswaded, find no more ready a way to discerne between the vile, and pretious, than by appointing a private meeting place, where they may conferre one with another; The Godly shall find the wicked will not come at them, They hate such meetings as they doe the light, but what the wicked hate, the Godly love. The wicked will not endure to be tryed, being all *dresse*, and continuing such, must be *thrust away*; And *neere, and close tryalls of sincerity*, as that Excellent man saith, *drive Hypocrites into Apostacie*; But surely this course must be taken, Ministers must call their people together, they must meete with them often in private, else how shall they know who are fit guests for the Lords Table? There, there will be, as hitherto hath been, prophane mixtures, and hatefull doings there.

We conceive nothing can be reasonably objected against this, onely this is said, and much stricke at, much the same the Princes had to say against Daniel, 6. 5. *These private meetings are in order to an higher matter, drawing towards a more close walking with God, and entering into Covenant in the strength of God so to doe.*

Very true, and he that opens against this, sets his mouth against heaven; how can a people maintaine their fellowship with the *Father*, and the *Son*, and not hold fellowship one with another?

ther? and how can they walke together as Friends, and not in Gospell order, and by Church rule? And then why not engage in the strength of God, and enter into Covenant, as to this thing, to walke humbly with their God, as under His eye, and before Him, as becometh the Gospell, and all true Gospellers? Worthy Mr. *Palmer* hath spoke much in a little to this in the beginning of his booke, which we would commend unto the Christian Reader: And here we will tell our perswasion before we conclude, That sith the Holy Scripture calls the Church of God, and Church Communion, "*Heaven*"; It is not onely a Company we shall live withall in heaven hereafter, But it is heaven now; And they who doe not bend towards, and breath after this Communion of Saints; are but base, and unworthy persons; The Lord God brands them, and so may His people, as He doth those we reade off "*These were potters, and those that dwelt among Plants, and bedges: there they dwelt with the King for his worke*"; these were some baser sort of the *Jewes*, who, when liberty was proclaimed for their returne to *Jerusalem*, "*where they might enjoy God in His true worship*", chose rather for filthy Lucre sake, and other fleshly advantages to stay in *Babylon*, and to serve among the potts. The application is easie; We will onely offer to their thoughts, who are so basely disposed, that fearefull threatening, "*And it shall be, that whosoever will not come-up of all the families of the earth unto Jerusalem, to worship the King the Lord of Hosts, even upon them shall be no raine; no Blessing.*" This must be meant, as might be cleared fully, from the 20th verse; "*The glorious state, and condition of the Church in the time of the Gospell, walking together in Church Communion.*" And therefore the Lord God takes it very ill, at the hands of those, to whom He hath proclaimed a Blessed liberty; Yet they preferring their ease, and profits before it, will not come-up (for it is up the Hill) to joyne with His people therein; Therefore He threatens them, as we heard, *They shall have no Blessing.*

Isa. 65. 17.

Ez. 21.

Revel: passim.

1 Chron. 4. 23.

Zach. 1. 7.

IN the shutting-up of all, we crave leave, first to ad-
dresse our selves to your selfe, and brethren of the
same perswasion with you. Secondly, Then to those
of our owne ranke in Church Communion one with
another. In the third place, we will set downe soure
savoury Speeches, spoken, as we conceive, in answer to this very
plea against separation here pleaded for.

But before we can have the least hope, that our Counsell should
take, we must take off as we can, another Reproach we stand asper-
sed with, which is this; "That we have made mention of three men
"(of a contrary mind and judgement to us) with honour little
" enough to their persons, and contempt more than enough to
" their bookes; But not answered any one of their Arguments,
" no not one; To this we reply.

First, That we cannot make honourable mention of them, who
have, to our seeming, cast such dishonours upon our deare Lord
and Saviour, His Holy things, and people of His Holiness, speak-
ing all along in their Pamphlets most contrary to Scripture, to
Reason, and to the judgement of all the Orthodox Ministers, and
people, that ever were or now are in the world; *As if the de-
struction from God was no terrour to them, and by reason of His
Holiness they could endure to be an occasion of drawing downe
that Curse upon us, whereof we read, Levit. 7. 20. More dread-
full now under the Gospell than that was under the Law, because*
*Gospell Curses are most dreadfull; The soule that eateth of the sa-
crifice of peace offerings, that pertaine unto the LORD, having his
uncleannes upon him, even that soule shall be cut off from his people.*
We cannot speak, (because we cannot think, honourably of those
men, that have spoken so as they have don, pleading for the Ad-
mission of those to the Lords Table, who have all their unclean-
ness upon them. And yet we have not to our knowledge vilified
their persons, or spoken reproachfully of them, much lesse judged
them as to their present state and being in Christ; they may be
for ought we know, truly Conscientious, and men fearing God,
and

Levit. 7. 20.

and so, that they have don, hath proceeded from ignorance and mistake : onely this seemes strange unto us, that whereas all three have been told their errour, and little less than *braided* for it, yet they should persist to bring in that *abomination* into Gods house, which causeth *Desolation*. We cannot think or speak honourably of them for so doing. And have so *erred*, though not in *their hearts*. And yet that saying may command all due consideration; *An erroneous head, and a Godly heart will not meet*: Corruption in judgement being like poyson in the spring. But yet this Consideration should be for a lamention, That the *envious-one* called the *Devill* and *Satan*, hath so mightily prevailed in these dayes, as to make Ministers themselves not a few, studiously active in the mischeiving, yea ruining their owne peoples soules. But

Secondly; As to our not Answering any one of their Arguments we say, That had we as many spare houres as there are spare books in the world; and as well able for such a service, if it may be called so, as they are who are best able, yet we had not medled with their Arguments; and these are our Reasons; for

First, Why should we *attum agere* doe that we find so clearely and fully, so learnedly and holily don to our hands; for Mr *H*: is answered is he not? And Mr *Pryn*: twelve Arguments, if we may call them Arguments, for *Free Admision* of all to the *Sacrament*, *It being one of the most effectuall principall meanes for* reall *Conversion*, are Answered with twenty set against them by learned *Gillespy* of blessed Memory, which will be replied unto and reanswered, when blessed *fuel* is by any of them who are of *Hardings* old *Taking* way and judgement, the *great Rode* of the world. And for *John Timsons* Arguments (who knows how many ?) we will single but one out of the throng, whereby we may make judgement of the rest; and of the Answers thereunto; " *Unregenerate persons, saith he, have an hand to take, and a mouth to eat, therefore a right to receive. This Argument, saith worthy Mr Collings, will prove a Monks right to it also; I had thought the taking, eating and drinking must be spirituall by faith; he asketh how we will prove it? And in a bold confidence, that this cannot be proved, he hath argued the Case afresh this last yeate, against two of his good Masters. And now we have Cause to believe, he will be answered with silence, these worthy men Mr H*:

Sanders,

Sanders, and *M. John Collings* having, as we conceive, a command from their God, *Answer him not* ; his *error*, which some may call *folly* will not, by that meanes, depart from him. They will commend him to God, and *Word of His Grace*, which is able to doe that which all the ablest men in the world are not able to doe, *make his folly depart from him*. In the next place because ;

Secondly, To make Answer was no part of our undertaking, but to give-in our perswasion in some matters before specified in their proper place to a neighbour Minister calling us to an account about them; and in speciall about *free Admission of all to all Church Communions*. This we have don according to our *Measure*, loosning the foundation upon which their whole building stands, and taking away that rotten pillar, which upholds it which is this; " That being baptized into a Church, they are all holy every one, " and *eo nomine*, all have a right to all Church Communions, unlesse they be *children in yeares, fooles or mad men*. This is the very *substratum* or *underbearer*, upon which their building stands, And whereby a great multitude which no man can number, being as the *sand of the Sea*, are built up as high as Heaven, and, having no other stay to leane to, must be cast down to the lowermost Hell: To loosen this *sandy* foundation, and to throw down this rotten building, or dawbed wall, before the great *bailestones* fall, and a *stormie wind* rents it, was a great part of our undertaking; that we might cast a flood, if possible, and utterly drown the *fooles paradise*, or lay our batteriers to his *Castle* he *hath* (by your good help, the Master-builder) *built in the Aire* ; his *strong Confidence*, we meane, *that being borne and baptized in a Church*, he is a privileged man to abide in Gods *Tabernacle* here below, and to dwell in *His Holy Hill* for ever and ever above in the highest Heaven. Had we the Confidence of one man, we would speak as he doth ; " for shame therefore disclaime this absurd irreligious *paradox*, " for which there is not the least shadow of Scripture or solid reason. A glorious Saint put a short Question, and a shorter Answer thereunto, we will set it down, and so an end of this matter ; *What brings men to hell in the Church ? false Confidence*, saith he, " They beare themselves up as high as heaven, because they were " borne and baptized in a Church ; they must be thrown down as " low as Hell, If they have no other *leane-to*, to beare them up.

Having

with sorrowes. We will commend to your Reading, as we said, and best observation, and the Lord sett it home unto you*. *Iſa. 62. 10.* as our English, 12, as *Junius* divides the Chapter, with his notes upon it; and so we commend you to God, and the worke of His Grace with you.

To your selfe Sir, who were the occasion of all, so this we would speake as *Hierom* to *Augustine*; *Si Culpa est. respondisse, quaso ut patienter audias, multo major est provocasse, sed facessant istiusmodi querimonia, sit inter nos pura Germanitas, & deinceps non queritionum, sed charitatis ad nos scripta mittamus.* But then you must come cleare off from that horrid opinion so often mentioned, *That the Receiving the Lords Supper &c.*

Secondly, Now to our selves, and those of the same ranke with us, endeavouring after the same thing, *purity of Doctrine, of Discipline, and life.*

First, Let us not trouble our selves with controverted points; True it is, in some Cases, *Expositorum diversitas excitat attentionem*, Diversitie of opinions; make the hearer more attent. But this is never where the Text is plaine; or if he be more attent he will be more unresolved. It is as true also, That Truth getts advantage by a necessary conflict of arguments, but this is among the Learned in the Schooles; and when the Case admitts of some doubts; seldome or never among those of our ranke; And where the Case is cleare and resolved. Disputes among such, and in such cases, the more amuzes them, putting them into Doubts, where they should make none; None at all; None at all, as we conceive and have proved, whether all are to be admitted to the Lords Table? Whether *Christmas-day*, as we call it, with the like, of the same stamp, or institution, is to be kept holy? And being resolved at that point, as you are, in the Negative, then, whether a Minister of Christ ought not contend with the observers of that *heathen-Feast*; as *Nehemiah* did with the Nobles prophaning the *Sabbath day*, at least by conniving at those, who did. 13. 17. we take it, that such cleared Truths as these and those relating to *formes of prayer*, are not to be put to question, or if they be, we are not, as we conceive, to be carefull to answer in these matters; we are not to *deliberate* upon them. They that will put these things to question, may feare to be delivered-up into a minde voyde of

Per totam di-
onem quam laud
pareat Ecclesie
singulis in
Christi & Ec-
clesie prosperi-
te, pro sancta
vestra venient
adjuvando, dor-
mientes excitan-
di; nihil cogi-
tantes & igno-
rantes accersen-
do
Junia locū *

§ 6.

judgement. And they that are resolved in these points, and would resolve the gaine-layers; Let them looke into their warrant. For what hope have they, of our ranke, to prevail with those, who have withstood the Resolves from Gods word by the mouth of Gods faithfull Ministers? They that contend for these matters, are not *weake ones*; but vaine and superstitious persons, built up high in their fleshly confidences, so as your words can move with them, no more, than can a blast of winde move a tower of brasse, or the waves a rocke. In a word; Let not us dispute Gods right; but give it Him; nor the lawes of His house, but give our observation unto them; nor the way of His people, but walke we therein, and with so right a foote in desire and endeavour, that we may put a beauty upon the way; and so adorne it, that we may draw others to it, to walke together with us as Friends in it, having concluded within themselves, making observation by our walke; *This is the way of Holinesse; for see how Holily they walke, who are walkers in it*; Onely take this with it more suspect that at the least, to be a *curfed liberty* the worldly Church contends for; and reckon upon that to be the *Holy way*, they would stand up against, contradicting and blaspheming.

2. In the second place. Let us pray God make us Learned to the Kingdome of God; That we may humble all our knowledge to the obedience of Faith. God grant to all his people the Spirit of wisdom and understanding, That they may be able to discern the Spirits, whether they are of God, or no. That they may take heed of false Prophets, and give care to the voyce of the Prince of Pastors, and fly the voyce of strangers, and beware of blinde Guides that so often have deceived them. *Amen.*

- § 7. Thirdly, In the last place. We will sett downe those foure favourable Speeches, we before made mention of. Mr *Chillingworth* speakes first, what the goodnesse of the man was, we know not, but this speech is very good, "If I did not finde in my selfe a love
1. "and desire of all profitable Truth; if I did not put away idleness, and earthly affection, and to search to the bottome of my
"opinions in reference to Divine matters, being prepared in my
"mind to follow God, and Him onely, which way soever He
"shall leade me; If I did not hope, that I either doe, or endeavour
"these things; Certainly I should have (little comfort in my
"se-

" separation from the world at present and) little hope of obtain-
 " ing salvation hereafter ; There is the first speech.

Mr *H: Sanders* speech is next : " The power of godlines is first Pag. 175.
 " to be heeded ; if we be nothing within, no great matter, though
 " we sit at the right, or the left hand of Christs outward King-
 " dome ; let us contend principally to be members of Christ, to be
 " of the invisible Church, imbodied in the Church of the first-
 " borne ; here we cannot easily be too carefull or too curious.
 " But as to externall fellowship, though the mind of Christ in this
 " also be to be sought, and followed ; yet so much earnestnesse,
 " and confidence needs not, as in the other. *Unless men take care*
 " *how to live, 'tis not much matter, how they worship.* Thou maist
 " be, (thus we take to our selves, as cheerefully, and thankfully,
 " as this good manspake it to himselfe, and his good people hear-
 " tily) in a purer Church than another, and yet be the impurer,
 " and vainer soule of the two ; It is better to see a mans Conver-
 " sation, commending his way, than to see men beholding to their
 " way for their esteeme.

Mr *Ant: Palmers* words follow ; " An holy fellowship with Sermon upon
 " such as are Godly, by frequent Conference ; communicating Maib: 8. 23,
 " their experiences of God in a more holy Church-fellowship 24, 25, 26, 27,
 " than the mixt Congregations are yet reduced into, will abun- p. 85.
 " dantly quicken and strengthen faith, and every gift and grace
 " of beleevers ; and make much for the retaining and encrease of
 " comfort.

Dr *Owens* words follow, and therewith we will close all, " You On Ezek. 17.
 " that doe enjoy Holy Ordinances, Labour to have holy hearts 24. p. 32.
 " answerable thereunto : you have heavenly institutions, labour to
 " have heavenly Conversations ; if we be like the world in our
 " walking, it is no great matter, if we be like the world in our
 " worship : it is sad walking contrary to God in His owne Paths ;
 " shew-out the power, and efficacie of all Gospell Institutions in
 " a frame of Spirit, course of life, and equability of spirituall tem-
 " per all your dayes. Keepe up the power of private worship,
 " both personall, and family. I have seene many good Lawes for
 " the Sabbath, and hope I shall see some good examples : *Looke*
 " *what the roots are in the family, such will the fruit be, in the*
 " *Church, and Common-wealth : if your spirits are not well manured*
 " *there,*

judgement. And they that are resolved in these points, and would resolve the gaine-layers ; Let them looke into their warraunt. For what hope have they, of our ranke, to prevail with those, who have withstood the Resolves from Gods word by the mouth of Gods faithfull Ministers ? They that contend for these matters, are not *weake ones*; but vaine and superstitious persons, built-up high in their fleshly confidences, so as your words can move with them, no more, than can a blast of winde move a tower of brasse, or the waves a rocke. In a word ; Let not us dispute Gods right; but give it Him ; nor the lawes of His house, but give our observation unto them ; nor the way of His people, but walke we therein, and with so right a foote in desire and endeavour, that we may put a beauty upon the way ; and so adorne it, that we may draw others to it, to walke together with us as Friends in it ; having concluded within themselves, making observation by our walke ; *This is the way of Holinesse ; for soe how Holily they walke, who are walkers in it*; Onely take this with it more suspect that at the least, to be a *curst liberty* the worldly Church contends for; and reckon upon that to be the *Holy way*, they would stand up against, contradicting and blaspheming.

2. In the second place. Let us pray God make us Learned to the Kingdome of God ; That we may humble all our knowledge to the obedience of Faith. God grant to all his people the Spirit of wisdom and understanding, That they may be able to discern the Spirits, whether they are of God, or no. That they may take heed of false Prophets, and give care to the voyce of the Prince of Pastors, and fly the voyce of strangers, and beware of blinde Guides that so often have deceived them. Amen.

- § 7. Thirdly, In the last place. We will sett downe those foure favourey Speeches, we before made mention of. Mr *Chillingworth* speakes first, what the goodnesse of the man was, we know not, but this speech is very good, " If I did not finde in my selfe a love
1. " and desire of all profitable Truth ; if I did not put away idleness, and earthly affection, and to search to the bottome of my
" opinions in reference to Divine matters, being prepared in my
" mind to follow God, and Him onely, which way soever He
" shall leade me ; If I did not hope, that I either doe, or endeavour
" these things ; Certainly I should have (little comfort in my
" se-

separation from the world at present and) little hope of obtaining salvation hereafter; There is the first speech.

Mr H: Sanders speech is next: "The power of godlines is first Pag. 175.
 to be heeded; if we be nothing within; no great matter, though
 we sit at the right, or the left hand of Christs outward King-
 dome; let us contend principally to be members of Christ, to be
 of the invisible Church, imbodyed in the Church of the first-
 borne; here we cannot easily be too carefull or too curious.
 But as to externall fellowship, though the mind of Christ in this
 also be to be sought, and followed; yet so much earnestnesse,
 and confidence needs not, as in the other; *Unlesse men take care*
how to live, 'tis not much matter, how they worship. Thou maist
 be, (thus we take to our selves, as chearefully, and thankfully,
 as this good man spake it to himselfe, and his good people hear-
 tily) in a purer Church than another, and yet be the impurer,
 and vainer soule of the two; It is better to see a mans Conver-
 sation, commending his way, than to see men beholding to their
 way for their esteeme.

Mr Ant: Palmers words follow; "An holy fellowship with Sermon upon
 such as are Godly, by frequent Conference; communicating Matth: 8. 23.
 their experiences of God in a more holy Church-fellowship 24, 25, 26, 27.
 than the mixt Congregations are yet reduced into, will abun- p. 85.
 dantly quicken and strengthen faith, and every gift and grace
 of beleivers; and make much for the retaining and encrease of
 comfort.

Dr Owens words follow, and therewith we will close all; 'You On Ezek: 17.
 that doe enjoy Holy Ordinances, Labour to have holy hearts 24. p. 32.
 answerable thereunto: you have heavenly institutions, labour to
 have heavenly Conversations; if we be like the world in our
 walking, it is no great matter, if we be like the world in our
 worship: it is sad walking contrary to God in His owne Paths;
 shew-out the power, and efficacie of all Gospell Institutions in
 a frame of Spirit, course of life, and equability of spirituall tem-
 per all your dayes. Keepe up the power of private worship,
 both personall, and family. I have seene many good Lawes for
 the Sabbath, and hope I shall see some good examples: *Looke*
what the roots are in the family, such will the fruit be, in the
Church, and Common-wealth: if your spirits are not well manured
there,

"there, you will be utterly barren elsewhere: that is done most cleare-
"to God, which is done within doers.

This being set home by the Spirit of holinesse, will keepe our
foote close-up to *wisedomes* wayes; which are pleasantnes; and all
her paths peace, and tends to that Blessed End, that hath no End,
Eternall life. Excellent *Bradford*s good Counsell, and prayer shall
put a close to all.

Molest not the good Spirit of God, which is given you, as a
gage of Eternall Redemption, a Counsellour, and Master to lead
you into all truth; which good Spirit, I beseech the Father of
mercies to give unto us all, for His Deare Sonnes sake, Je-
sus Christ, our Lord; To whom I Commend you
all, and to the word of His grace, which is
able to helpe you all, that beleeeve it,
follow it, and serve God,
thereafter.

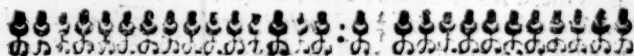
Scripture

A Postscript.

THe Author humbly craves leave [after he hath mentioned onely (1) *Augustines* short Apologie for his long work, which will fit the Author very well speaking that in seaven Treatises, which might have been spoken, as one spake, in so many pages, if not in so many lines ; *That he much disliked, if not detested,* as his friend *Nebrius* did , a short answer to a great question, and would not that any should expect the like from him, for then he would manifest his indignation against it. And (2) what *Iustin Martyr* spake of old to the old Heathen ; *These things we offer to your Consideration ; If they seeme agreeable, to true Reason, and Scripture Truth, accept, and put an account upon them : If they seeme toys, as such contemne them ; but doe not hostilely persecute them.* And (3) he would humbly offer to Consideration what Learned *Mr William Jenkin* hath for the clearing the two cheife Heads of Controversie here debated-on ; *Admission of all Infants to Baptism : And grown persons to the Lords Table* In his exposition upon *Jude*, second part, pag. 274, 275, 276, 277, 278.] After these three things, as the Author was saying, he humbly craves leave, he may close his booke, with the very words, as *Augustine* closeth his of “ the City of God. *Videor. mihi* &c. I thinke with my selfe, I have, “ by the supply of His Spirit, done my Dutie, and discharged the “ Debt, I saw my selfe. bound to pay to my Lord ; to His house “ and His people. Now they that thinke I have said too little, “ they also that thinke I have said too much, Let both th^e one “ and the other pardon me. And they that thinke I have said e- “ nough, Let them give the praise not to me (I wholly disclaime it) “ but to their’s and my Lord God with me. Amen.

And Observing *Lod. Vives* in his Commentary, speaking as properly, take his words too. “ If I have spoken that which plea- “ seth, let the Reader thanke God in my behalfe, if any thing that “ displeaseth, let him pardon it for the Lord God’s sake. And for “ that which is well spoken, let him pardon that which may be ill

" spoken, though never so well meant. The following words doe not fit ~~this work~~, nor this place, for the Author cannot expect that from the Readers, though never so Curteous, which, having neither time nor opportunity, he could not possibly doe himselfe; he meanes the Correcting the mistakes here, which must be many, when th' Author could at no time be advised with. And to point to one or two mistakes where the sense may be mistaken by it, were there leysure for it, would little advantage the Reader, for *quid exempla juvat — de pluribus una*; The Reader readily grants that favour, he himselfe may crave.



An Advertisement of certaine Bookes sold by
Henry Cripps in *Popes-head-Alley*. With a short
Apologie of the Author premised, why he is willing
such publick notice should be given thereof.

TRUTH, hath said it; *How can ye beleieve, which receive Honour one of another, and seeke not the honour that cometh from God onely*. These words gave some check or discouragement at the first; but after due consideration, encouragement rather; for if this be the Aime and End of publishing to the world these Books, *the seeking honour of men; or, loving the praise of men, more than the praise of God* (If by these meanes it might be gained) Then let the Lord God blast the work and the work-man; Make him and it, as the untimely fruit, which withereth before the Sunne. But if the work-man in all this, hath, through Grace, Holy Aimes and pure ends; The Glory of God, and the good of his Neighbour, in rendring the doctrine hereafter mentioned (and the bare mentioning thereof is enough to render it an) abomination throughout the land, which causeth desolation there; Then let him and his work be blessed; And let his God remember him concerning this also, and spare him according to the greatness of His mercy. Amen.

THE LORDS TABLE ought not to be spread like that in an *Inne* for all commers, published that it might prove an *Antidote* against the spreading infection of that poysonfull doctrine, That all are to be admitted to the Sacrament of the Lords Supper, It being one of the most effectuall principall meanes for reall Conversion (saith one next mentioned, the other say the same thing, though not in the same words) held-out in three pernicious Pamphlets, which eat as doth a Canker; The one published by M. William Pryne some yeares since called *A vindication of soure serious Questions*; Th' other by Mr Humphreyes, notorious all over the Nation The third by John Timson this last yeare, after learned M. Joh: Collings would have forbad th' error of the man, which some may call his *folly*, or *madnes*, speaking in most pages of his said Pamphlet, as a man that had deposed reason, and so could speake crosse to sacred Scripture, right reason, and the judgement of all the orthodox Ministers and people, that ever were, or now are in the world.

FOUR GRAND ENQUIRIES, wherein the foundation, whereon that bloody and damnable Doctrine aforesaid, beareth, is loosened, *viz.* "That all persons baptized into a Church, are all holy, and *eo nomine*, have a right to all Church-Communion, they and their children, how abominable soever they are, so be they are not suspended from, not excommunicated out of the Church, nor are children in yeares, fooles, or mad men.

LAW-POWER, wherein we may see, The *Way of Holinesse* paved forth before us, and troden-in by all those Ministers and people, who have felt the law of their Relation written in their hearts.

A TREATISE OF PRAYER, wherein two Questions are resolved touching *formes* of prayer, both in the Negative, That they are not good for the *evill*, nor of any use for the good to teach them to pray. And fix touching the *Lords prayer*, all in the Negative, two onely are specified here (1) That the interment of our Blessed Saviour was not that His Disciples then or now should pray in those very words, (2) Nor is the repeating that prayer in the pulpit, the *Tessera* of a Godly Minister, because the *huddling*

ling that prayer after the manner, may shew the man not so serious as ridiculous in praying.

INFANT BAPTISM is not the priviledge of all Infants upon the bare account onely of their parents Baptism, published together with the *FOUR ENQUIRIES* to prevent the evill may be taken-in from some unscripturall passages not becomming sound doctrine, which the Reader may find in a *Dialogue concerning the practicall use of Infant Baptism* towards the end of the same, composed by a learned Divine, and as is meet to think, orthodox, pious, and Godly in other points, though in his zeal at this point, it is conceived, he hath erred with his pen, not taking the Word of God for the *Rule* and *Reason* thereof.

CHRISTMAS DAY, no *Holy Day*, published to prevent those heathen and raunting practises; superstitious customes; Abominable prophaneesses in fashion at that time.

A MINISTERS DUTY, "to Declare against all precepts and practises contrary to sound Doctrine, and practise of Christ Himself, and all those He accounts faithfull putting them into the Ministry. Wherein it is proved also, That if a Minister will live peaceable and quiet among sinners, he must suffer them to be at peace and quiet with their sinnes, peaceablenesse of sinners being nothing else, but impiety not opposed, in themselves, or by others; for, who ever is not opposed by the streame, goeth with it; and altogether, who will to the *Lords-Table*."

A CHURCH-COVENANT, lawfull and needfull to be entered into by all, that intend to walk in Church-fellowship according to Gospel order.

The Authors Name is annexed to th' Epistle before these Treatises; and the Reasons of making them so publick are given on the back-side of the generall Title page.

Direction to the Binder.

CGenerall Title; Appeal; Conference; Infant Baptism; Lords Table; Christmas; Formes of prayer; Ministers duty; four Grand Enquiries; Law-power; Covenant; the Account and Exceptions may be stitched alone. If altogether then Account before the Appeal, and Exceptions after Infant Baptism.

F I N I S.

